

# THE OCCIDENT.

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## THE OCCIDENT.

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## Important Events.

Ten thousand copies of *The Occident* go forth on a mission of good-will to-day. If all who read its pages, not now subscribers, will forward their addresses together with \$2.50 for one year; and if all who are subscribers, but are behind in their accounts, will at once remit the amount due us to this office, such pleadsnt actions will be important events to *The Occident*.

The following letter explains itself and will doubtless remove misapprehension from the minds of our readers:

DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS,  
WASHINGTON, Sept. 8, 1887.

EDITOR *Christian at Work*:

DEAR SIR—I am in receipt, by reference of the Hon. Secretary of the Interior, of your letter of the 27th ultimo, in which you ask why the order forbidding the teaching of any Indian vernacular in the schools has been issued, and in reply thereto I have to advise you that a great misapprehension seems to exist in the minds of many people as to the intention of the order, and it has been asserted that the effect will be to break up missionary work among the Indians.

This Office fully appreciates the noble work which has been done in the past and which is being done at present by devoted missionaries of different religious denominations, in striving to elevate the Indian, and there is no intention to interfere in any manner with purely missionary work, but it is my firm conviction that there can be no real civilization in the barbarous vernacular of any Indian tribe. The severally law contemplates that the Indian shall become a useful citizen of the United States, and he cannot properly perform the duties of citizenship unless he is familiar with the language of the constitution and the laws of the Republic.

It is not expected that the adult Indian will learn any other language than that which is sufficient for his barbarous tastes and habits, but the rising generation can be educated in a lan-

guage that will fit them to become assimilated with the people of the United States, and make them useful members of the body politic. The time spent in learning the vernacular is valuable time wasted, and with the sole purpose of hastening the civilization of the race, the rule has been made, and will be rigorously enforced, that no Indian of school age shall be taught to read or write in any language but the English, in any school on the Indian reservation or in any school where pupils are placed under contract with this Office.

I sincerely hope that all friends of the race will unite in the good work of trying to solve the Indian problem in such a manner as will elevate and make them self-supporting, self-respecting citizens. "In the difference of language to-day lies two-thirds of our trouble" "the barbarous dialects should be blotted out and the English language substituted."

Very respectfully,

J. D. C. ATKINS,  
Commissioner.

A long editorial in the *Christian at Work* after inserting the above, approves the action of the government fully and says: "The Commissioner gives his reasons so clearly and so forcibly, that we not only are surprised that the order should have been issued, but we rather wonder that the order has not been issued before." The editorial concludes thus: "On the whole, when sober reflection shall have been given to the subject, we think many who have assailed the Indian Bureau for its recent order, will acknowledge that the action taken by the Interior Department is wise, and that it is absolutely necessary if the Indian is ever to be fitted for the high duties of American citizenship."

September has proven the liveliest in the cotton trade on record. The movement from plantations and interior towns to the seaboard is by far the largest ever known. At all ports 654,036 bales have been received, against 358,921 last year, and 384,824 the year before. The only year approaching these figures was the season 1880-'81, when 463,000 bales reach the seaboard. At New Orleans 147,469 bales have been received, of which 133,877 were net. These figures are double the quantity handled in September, 1886, and are unprecedented in the history of the trade.—*New Orleans Picayune*.

The gross returns from the English postal telegraph system last year were, in American money, \$9,874,260, which was \$1,857,770 less than the expenditures, but the government paid \$1,630,085 interest on the telegraph indebtedness, and franked for its own service messages amounting to \$134,985, and lost about \$1,000,000 from the press and other sources where exceptionally low rates were made and contracts entered into. It is seen, therefore, that the English postal telegraph system, exclusive of the interest on the bonds created to pay for the lines, is a very paying investment.—*Lodon Correspondence Ohio State Journal*.

It was in 1810 that the American Board, the first foreign missionary society in the country, was formed. Since then it has received from the church for its world-wide mission work over \$18,000,000. During this period the contributions to all the foreign mission societies of the country have amounted to over \$57,000,000. Is not that a large sum? Yes, a very large amount. But, considering the mighty resources of the churches of America and the aching and awful needs of the world, wherein so enormous a number of people are waiting still to be told, even for the first time, so much as that there really is any world's Redeemer, the sum is not large.—*The Advance (Cong.)*.

Occasionally there are evidences that religious people want to get rid of sectarianism, or at least to narrow its boundaries. The Congregationalists and Baptists of England are soon to hold a congress in London with a view of effecting a union. Religious denominations would probably be more effective for good if there were fewer of them. The world will never be creedless, but if there were fewer creeds the religious world would have more peace and harmony and more force for good. Strength is in union and not in dissensions.—*Kansas City Star*.

The Austrian military journals are unanimous in their favorable judgment of the military power of Italy deriving, in part, such a judgment from the maneuvers which have recently been witnessed in the north and center of Italy, and from the evolutions of the fleet, and admit, candidly and with pleasure, that the military forces of our "allies the Italians" stand at the relative height of those of the first military powers of Europe, praising particularly in the Italian troops the disdain of fatigue, the technical precision of movement, and the admirable tactics of the artillery. They conclude, almost unanimously, that Italy is making miraculous progress, and that no power, not even Germany, can claim to have accomplished it in so short a time and with such unanimous concert as the Italians. Italy, they are pleased to say, can hold its own against any military state whatever, and as an ally can lay claim to the consideration which is due to a power really of the first rank.—*Exchange*.

The *Baltimore American* has this excellent counsel:

"Mr. Powderly does not recede an inch from the position already assumed by him on the temperance question as it relates to workingmen. He says, 'It is better to educate our children to be temperate than to be drunkards.' Intemperance is much more serious evil to the workingman than to the wealthy. The latter, if they surrender themselves to the temptations of strong drink, have means to support their families, and can always secure some one to take care of themselves and their money; but drunkenness to a workman means not only his own degradation, but the neglect of his family and the wreck of

his home. Looking at the matter from a more sordid point of view, the ambition of every sensible workingman is not only to make a living, but to put by something for a rainy day, and to amass wealth, if possible. Drunken men seldom grow rich. The chances are as ten millions to one against such a result of their labors. Their earnings go to swell the receipts of the grog-shops, and not to build homes for those who are dependent on them. Mr. Powderly says: 'I'll trust the fate of this nation to sober men and women. I'll never take back one word of what I have said on the temperance question, so help me God!' The master workman pleads again with his fellow-Knights to educate themselves and their children. He could not give better advice. Thorough enlightenment, like sanitation in epidemics, or vaccination in small-pox, would promptly remove a vast majority of the ills to which the workingman is subject. He must see and understand his own necessities before he can explain them to others. Bombarding a legislature with petitions to pass this or that law, without a knowledge of its effects, is grouping blindly. Men not only deceive themselves in this way, but they mislead others with good intentions and induce them to do that at which their hearts and judgment revolt. Education would place the workingman on the same plane as the millionaire, as far as political rights are concerned. The latter has more money, but the former has more votes, and if he knows what he wants, and is true to himself and his fellow-workingmen, he can always get it."

The President and Mrs. Cleveland are continuing their tour with unabated interest on the part of the communities visited. In Kansas City, Memphis and Nashville, Tenn., the population turned out *en masse*, and honored themselves in honoring the Chief Magistrate of this great Republic. This dispatch comes from Nashville and speaks for itself:

During the reception to-day, while many poorly dressed people, evidently farmers and working men and women, were passing before him, Mr. Cleveland administered a stinging rebuke to a number of well-dressed people, who, having been presented, stepped back of him and were making unkind remarks touching the personal appearance of those passing along in front. Hearing the remarks and laughter, the President said: "These good people are here out of respect to me; I am not willing for you to make sport of them. It is not right." The laughter and comments ceased.

All who have read that entertaining volume "Around the world in the yacht *Sunbeam*," will regret to learn of the death of the author, Lady Brassey, who died on board her husband's yacht the *Sunbeam* while bound for Australia a few days ago. Her body was buried at sea.

Jurymen of necessity often get in a trying situation.



## Two Sonnets, by Francis Ridley Havergal.

### THE ONE REALITY.

Fog-wreaths of doubt in blinding eddies  
drifted,  
Whirlwinds of fancy, countergusts of  
thought,  
Shadowless shadows where warm lives  
were sought,  
Numb feet, that feel not their own tread,  
uplifted  
On clouds of formless wonder, lightning-  
raptured!  
What marvel that the whole world's  
life should seem,  
To help intellect, a Brahma-dream,  
From which the real and restful is not  
sifted?  
Through the dim storm a white peace-  
bearing Dove  
Gleams, and the mist rolls back, the shad-  
ows flee,  
The dream is past. A clear, calm sky  
above,  
Firm rock beneath; a royal-scrrolled tree,  
And One, thou diademed, the King of  
Love,  
The Son of God who gave Himself for me.

### LIE MOSAIC.

Master, to do great work for Thee my  
hand  
Is far too weak. Thou givest what may  
suit—  
Some little chips to cut with care minute,  
Or tint, or grave, or polish. Others  
stand  
Before their quarried marble fair and  
grand,  
And make a life-work of the great de-  
sign  
Which thou hast traced; or many-skilled,  
combine  
To build vast temples, gloriously planned.  
Yet take the tiny stones that I have  
wrought,  
Just one by one, as they were given by  
Thee,  
Not knowing what came next in thy  
wise thought;  
Set each stone by thy master-hand of  
grace,  
Form the mosaic as thou wilt for me,  
And in thy Temple-pavement give it  
place.

### FOR THE OCCIDENT.

#### Kindling.

I went to Synod last week and  
was glad to hear the brethren talking  
about revivals of religion. We  
need them on this coast. We have  
enjoyed a good deal of worldly pros-  
perity, and the tendency of it is  
to make us worldly minded. We  
must resist that tendency. And the  
best way to resist it is the indirect  
way by taking a deeper interest in  
spiritual things. When they see a  
fire sweeping towards them on a dry  
prairie, they kindle another fire to  
meet it, and so they save their  
homes and farms from destruction.  
Let us imitate this example. Let  
us kindle a holy fire to meet this  
unholy one! But how shall we do  
it?

Somebody, I have forgotten who,  
wrote a book a few years ago about  
"Kindling." It was, no doubt, a  
learned treatise on the philosophy of  
spiritual quickening. But we don't  
need to philosophize elaborately.  
We know how to kindle fires in fire-  
places and we must kindle them in  
the house of God just as we do in  
our own. Coming home the other  
day I found a heap of ashes on the  
hearth and a pile of dry wood near  
by. Knowing that there were live  
coals in the ashes, I soon raked  
them out, brought them togeth-  
er and laid my kindlings over  
them. The coals began to glow and  
brighten from contact with the air  
and each other. Their heat made  
the dry kindlings still drier. But  
there was no blaze. Then I took a  
piece of paper from my waste-basket

and threw it upon the coals. In an  
instant it flamed up and was gone,  
but it started the fire. The flames  
which it brought out of the coals  
kindled upon the wood, and soon the  
whole pile was aglow. And then I  
thought how many churches need  
just what was needed in my fire-  
place. There are hearts in them  
that love God, and that long for his  
salvation. There are souls around  
them that are interested in the  
truth, but not yet kindled by it.  
The problem is: How to bring the  
piety of the church so in contact  
with the men and women in the con-  
gregation, or the community, that  
they shall be awakened and con-  
verted. The church is exerting some  
influence upon the people within its  
sphere, just as the coals on my  
hearth were gradually seasoning the  
wood. But this does not satisfy the  
true minister or the earnest Chris-  
tian. He wants to see the impeni-  
tent, not merely respecting religion  
and attending its Sabbath services,  
but rejoicing in the hope that is full  
of glory. Can not the minister or  
the Christian do just what I did just  
now? Can't he start a blaze? Can't  
he do something that shall kindle to  
a glow his own faith, and that of his  
brethren? Can't he, by one earnest  
effort, make the latent piety of the  
church active—set its burning coals  
afire? It did not require much to  
change my smoking brands to a  
cheerful fire—only a bit of paper.  
And any other light combustible  
would have done as well. And it  
may be that a little thing, which you  
hardly think worth trying, will be  
blessed of God in the revival of his  
work. It is not necessary to appoint  
a series of meetings, or to send for  
an evangelist. You have the live  
coals and the partially seasoned  
wood, and they are in contact with  
each other. It ought to be easy to  
kindle that wood. The Holy Spirit  
is ready to fan the flame as soon as  
it is kindled. He waits for us to do  
something in faith that he can ener-  
gize for good. We are going over  
and over a round of duties, and ask-  
ing God to bless us. He does, and  
he will. But if our work is formal,  
our prayers will be; and though the  
coals will be kept alive, and the wood  
will be slowly seasoned, we will not  
be as happy or as useful as if we had  
that living faith which sets the heart  
afire.

There is not a single way of kin-  
dling, but many. There are diver-  
sities of spiritual operation. Do the  
duty which Providence brings near-  
est to you. It may be personal ef-  
fort to interest some one in the great  
salvation. It may be special prayer.  
It may be trying to reconcile alien-  
ated brethren. It may be an agree-  
ment with others to seek, in concert,  
an outpouring of the Spirit. It may  
be some special work of Christian  
benevolence. It may be seeking  
with new earnestness the conversion  
of your Sabbath school class, or of  
some member of your own family.  
Whatever is pressed upon your con-  
science and your heart as important

to be done for Christ and to be done  
now, go and do. "Quench not the  
Spirit." That one thing may start  
influences for good, whose full re-  
sults shall be known only in eterni-  
ty. I don't believe in getting up re-  
vivals; but I do believe in kindling  
the faith and love of Christians to  
such a glow that they shall shine as  
lights in the world. And to do this  
is not so mysterious, or so difficult,  
as some good people seem to think  
it is.

Now remember that many Chris-  
tians here are like the buried coals  
on my hearth. They were kindled  
once and all aflame with love. But  
they have fallen into the ashes. The  
fire is still there, but it does not  
manifest itself as aforetime, and  
hence others are neither lighted or  
warmed or kindled by it. The first  
thing is to get the embers out of the  
ashes and to bring them together in  
Christian sympathy and co-opera-  
tion. Then it will be easy to start a  
blaze. And when it is started it will  
find new fuel in the unconverted  
hearers of the gospel. Many of them  
are not far from the kingdom. They  
only wait for a little wise and loving  
earnestness on the part of the church,  
in order to make the great decision.  
I repeat, no rules can be given for  
the spiritual kindling. Anything  
that develops the latent faith and  
love of Christians may be the begin-  
ning of a revival. And a true revival  
once begun, is like a fire—if not  
quenched it will burn on as long as  
there is fuel that it can reach. We  
might double the membership in all  
our churches on this coast the com-  
ing winter, if we were as wise and  
earnest in this as we are in promot-  
ing the material prosperity of the  
beautiful region in which God has  
cast our lot.

### RUSTICUS.

### FOR THE OCCIDENT.

#### The Mexican Fourth of July.

The enthusiastic celebrations of the  
"Glorious Fourth" have helped to fill the  
heart of every American with patriotism.

This land (Mexico) has so many feasts  
and holidays, both religious and civil, that  
often-times the mass of the people utterly  
ignore (in both senses) their object, and if  
asked what they are about, will give the  
sign of indifference with the answer of  
ignorance, i. e. a shoulder-shrug, and "Quien  
Sabe?"

A few days since I came in from Tlalpam  
to attend to some business, and found every  
place, except liquor and cigar shops, closed;  
and upon inquiry found they were cele-  
brating the *Nativity of the Virgin Mary*,  
and the battle with the Americans at  
*Chapultepec*. Both in one and the same  
day, the one religious and the other civil,  
the former celebrating a fiction of which  
they have no positive knowledge whatever,  
and the latter, a battle they lost! How-  
ever I had far more sympathy with the  
celebration of the latter than with the  
other; for if they did lose the battle, they  
may worthily celebrate the heroic deeds  
of their soldiers that may have occurred,  
to assure future generations that every  
heroic deed will be remembered, whether  
the battle is lost or won, and possibly they  
may in this way so inspire their men, that  
they all shall endeavour to be heroic.

I am pleased to say that the celebration  
of their Independence day, the 16th of  
September, was something that was well  
done, and for which I honor them. I am

bold to confess that I rejoice in the Inde-  
pendence of Mexico. I need say to none  
who know me, that I am as loyal an Ameri-  
can as breathes; but at the same time I  
pray God that this country may ever main-  
tain its national integrity.

Almost every reason I can think of, both  
for the good of this land, as well as for the  
welfare of the United States, induces me  
to ardently wish that whatever changes  
there may be in the future, there may be  
no "rectification of boundaries" between  
Mexico and the United States; and if  
there were no sufficient reasons for such a  
desire in true statesmanship, as I firmly  
believe there are; as a missionary praying  
for the advance of the gospel among the  
people here, I can conceive of nothing that  
would be more fatal to our success than  
the annexation of Mexico, or of any part  
of it, to the United States.

I think, therefore, there is no exaggera-  
tion in affirming that no Mexican took  
more honest and hearty delight in the cele-  
bration of their Independence, than we  
missionaries.

It struck me that there was a more em-  
phatic and thoroughly popular demonstra-  
tion this time than I have ever noticed  
before.

I shall not weary the reader with all the  
details, but shall simply notice some of the  
more interesting points.

The president took part, with all the  
Cabinet and high dignitaries of the Repub-  
lic. The shout with which they renounced  
their allegiance to Spain in 1810, took place  
at midnight! It was also given by a priest!  
He was soundly cursed for doing so by the  
bishop, as might naturally have been ex-  
pected; but he seems himself to have been  
a noble man. His name was Miguel  
Hidalgo y Costilla.

His portrait was displayed in many  
places on almost every street of this city,  
and the president, General Porfirio Diaz,  
on the night of the 15th raised the same  
shout on the public square in front of the  
national palace. This has been a part of  
the commemoration for several years.

On the 16th, he with the Cabinet and  
other officers, took part in the grand pro-  
cession, which also had several allegorical  
cars, representing Columbus, Hidalgo and  
Washington, the Goddess of Liberty, etc.,  
with the guilds, schools, etc., and closed  
with a tail long drawn out of the military  
arms of service; so that it struck me as  
being somewhat like a scorpion, with a  
sting in its tail, ending off with cavalry and  
artillery.

All this took place in the morning; and  
in the afternoon I went to our principal  
Mexican Presbyterian church, where our  
schools had a grand celebration in honor  
of the day, and it was very well done in-  
deed.

The feeling of patriotism at times seemed  
to surge to so high a pitch, that it recalled  
to me the days when Fort Sumter was  
fired on.

We were greatly gratified to see this in-  
cidental result of our labors, and hope the  
Mexican youth will truly be patriotic and  
faithful to true liberty and the real inter-  
ests of their native land.

We could not help reflecting how little  
true liberty they enjoy in some parts of the  
land, and how our dear Abram Gomez and  
his two friends had to pay for the lack of  
it with their lives.

We hail with joy every movement that  
may help establish true liberty through-  
out the length and breadth of Mexico.

H. C. T.

Mexico City, September 18th 1887.

The Presbyterian Church is to-day the  
most numerous body in Protestant Chris-  
tendom. According to Dr. McCosh, in an  
historical paper read at the tri-centenary  
celebration in Philadelphia, in 1872, the  
total number of Presbyterians then in the  
world was 34,351,387. According to Rev.  
Mr. Kerr, in his admirable little book, en-  
titled "Presbyterianism for the People,"  
the total number now in the world is  
about 40,000,000.



### Mary Allen Seminary.

This is a new boarding school for colored girls and women, located at Crockett, Houston county, Texas, which is located in what is known as the "Black Belt" of Texas. It is the only Presbyterian enterprise in this great State. The citizens of the town have donated a plat of ten acres of ground for a building site. Upon this is being erected a beautiful and commodious house, 107 feet by 45 feet, four stories high, which is designed to be the main building of the Mary Allen Seminary. The Seminary is on the Mt. Holyoke plan, and the girls are taught cooking, dress-making, millinery, practical housekeeping and other useful arts. \$5,000 have been borrowed to get this school so near completion. This fund must be repaid, and the names of all societies, Sabbath schools, classes, or individuals, contributing to this fund, will be enrolled and preserved in the library of the seminary.

Scholarships are \$45 per year. This pays expenses of scholar, including board, washing, lights and fuel for a year. \$40 will furnish a room, each room accommodating four girls. Any person, society, Sabbath school or band furnishing a room will have their name engraved on a plate and fastened over the door.

An effort is being made to have this building ready for the fall term. The following necessary articles are asked for: Bedding, remnants of calico, muslin, needles, thread, etc., for sewing class, also charts, maps, globes, books and papers for library. Virtually, this seminary was started over one year ago, by renting an old hotel for a school building. It started with but one scholar. To-day eighty-nine scholars crowd its old rooms, yes, and its walls, too; for so great has the demand been that sleeping berths have had to be arranged along the walls, one above another, like those of a sleeping car. The girls come, beg to be taken in, and rather than turn them away, everything possible is done to accommodate them till the new building with its airy halls and numerous rooms is ready for use.

The larger part of these girls are bright, promising and deeply earnest. They come to the school from miles around and are making good progress in study, manners and morals.

Rev. J. B. Smith is president of the school, his wife is principal, and there are two under teachers, all of whom are consecrated to their work, which has a vigorous and healthy growth, and bright prospects for great good.—*Exchange*.

### The Early Life of Mary E. Allen.

Mrs. Allen's maiden name was Mary Esther Thompson. She was born at Hanover, Ind., March 28, 1837. She was naturally of reserved and thoughtful temperament, and, being the eldest child and only daughter, matured rapidly, early becoming their companion, and, because of her sound judgment, adviser. Although never boisterous, she had a keen appreciation of fun, heartily enjoying a frolic, and was always welcomed on playground or in parlor game. In school she was an interested scholar, faithfully performing the duties required of her. A ministerial friend who was her teacher when she was from ten to fifteen years of age, writes:

"I admired Mary in school for her nobility of character. It impressed itself upon me as scarcely any other ever did. She was a noble child, a noble girl and a noble woman." While assisting in the practical duties of home life, as there was need, there was no mistaking her preference for books and mental pursuits.

She was specially gifted as a writer, and at the same time as a model of perfect though modest scholarship, whose influence was always stimulating to her classmates, and they were conscious in their daily intercourse with her that her message to them was what it has ever been to all humanity coming within reach of her warm, Christian sympathy—the same that Dante unceasingly heard from his Beatrice,

"Come up higher."

At the early age of fourteen, she united with the church, thus giving expression to what her parents felt to have been the fact from her infancy, that she was a Christian. From this time we find her taking an active part in missionary work, church work generally and also teaching. When about twenty years of age, she writes thus regarding her labors as teacher: "After school I am entirely worn out in body and in mind, as you may imagine, after being confined with 116 lawless creatures, Jews, Gentiles, Dutch, French, Italians, etc. The teacher's work is laborious in the extreme, and I sit up every night writing till midnight, trying to arrange things." Yet in view of her later work, was not this difficult school one of the most necessary preparations for it? Discouraged young teachers, think of it.

In 1859 she left her parental home to become the wife and make bright the home of Rev. R. H. Allen.—*Exchange*

FOR THE OCCIDENT.

### Knox College and the University of Toronto.

In the last decade of the last century, the British Government set apart a large tract of land in Upper or Canada West, (now Ontario,) for the support of higher education. The Church of England, (Prot. Ep.) being the state or established church in the Colonies as it is still in England, monopolized this grant till about the middle of the present century, when Church and State were separated. King's College, which, under that church had received the benefit of the land grant, passed into the hands of the secular authorities, its name being changed to that of the "University of Toronto," being remodeled after the pattern of the University of London, Eng., and the theological department as well as all positive religious instruction being abolished, while most of the professors were retained, but were required to teach only secular branches, excepting the chair of Natural Theology and Evidences of Christianity. Prayers were read each morning in a lecture room by a professor. Attendance of students at prayers was optional. The "Old Kirk," or established Church of Scotland, which was transplanted to Canada very early in the history of the Colony, shared in the revenues of the above lands. It had an university with a theological department at Kingston. When the disruption took place in Scotland in 1843, a similar one followed in Canada, forming the "Free Church." This offshoot at once set about establishing a college and theological school, hence Knox College began—to train ministers for the new church, both in literary and theological education. Its funds, teachers, students and constituency to draw these from were limited.

The University of Toronto had abundant funds, a good staff of professors, but few students, owing to all the sects having their own secular as well as divinity schools. For the "Church of England" when King's College passed from under its control established Trinity College to teach science and theology to its students. Over thirty years ago a plan was adopted by which the literary or classical department of Knox College was abolished (excepting a sort of special tutorial course for students unable to take the full course for a degree in the University), and its students were urged to take the full B. A. course in the University. The plan has worked better for both institutions than the most sanguine of its promoters anticipated. Even the special by-department for students unable to enter the University classes, has been almost entirely superseded as these can take their classes in the University, where examinations, if passed and certified in any branch of study, are accepted by the authorities of Knox College. At the above juncture the University authorities appointed a professor of Hebrew and Cognate languages (an able linguist, a German ex-Rabbi), to meet the

need of the Presbyterian students who had the University in view, and Hebrew became by the option of the student an integral part of the B. A. course. A new era in the history of the University, as in that of Knox College; now began. Having liberal endowment, it pushed forward in every line of improvement, erecting a stone building of vast extent, costing upwards of \$1,700,000, said to be the finest educational building on the Continent. The library, museum, with specimens of plants, animals and minerals of all lands, lecture rooms, etc., etc., are of the most approved style attainable.

Medals, prizes and scholarships are made the most of to stimulate to study. There are about thirty scholarships of the value of one hundred and twenty dollars each, given annually to the most proficient students in the various departments, not given as in the U. S. to needy students.

Knox College was able to concentrate its whole resources of men and money on the theological department, hence, great increase in students, in teachers and general efficiency, as was the case with the University in its sphere.

At the inception of the affiliation of Knox College with the University and continued through many years, there began a most bitter and far-reaching controversy between the supporters of the sectarian colleges on one side and the friends of the University on the other. The University was drawing students from all quarters from the struggling and non-endowed sectarian colleges, thus crippling them more and more. The main aim of the friends of these was to get a share of the funds of the University. Their plea was that it was "godless," "infidel," inferior, superficial, and that it was wholly devoted to the benefit of Presbyterian students, whose theological school stood at its door!

These and similar cries resounded throughout the length and breadth of the land, from city to town, hamlet and backwoods in the secular, but most virulently in the "church organs," from year to year through many years, more vigorously at election times. "University extravagance" was a plausible and seemingly potent plea with the masses. The selection of new professors from the leading universities of Europe by the University of Toronto, as against home-trained men was made a cry to injure it with aspiring Canadians. The fight was carried to the Legislature and kept before it for many years. However, the endowment was kept intact. The opposition and struggle only tended to develop the University, hence, it triumphed and has flourished ever since. Thus the affiliation of the Presbyterian institution saved the division of the funds, and hence the existence of the University. But better still it raised its moral tone and atmosphere as well as its standard of scholarship, until students are drawn to it from almost every State of the American Union and also Great Britain and other British provinces.

There is a Y. M. C. A. with its own building. A cosmopolitan and non-sectarian spirit is fostered among its alumni, since all classes and sects commingle, even Roman Catholic students share its advantages and covet its honors. Finally, the very colleges and universities that sought its spoliation have since sought affiliation. Of course the Presbyterian students being the most numerous patrons, shared the greatest benefits, and thus have taken a higher stand than others in all the learned professions, law, medicine and the ministry.

FOR THE OCCIDENT.

### The 150 Year Jubileum of the University of Gottingen.

Every American college has a commencement of some kind and a commencement week, but in the German Universities nothing of the kind is known. Each Professor at the end of the term closes his course of lectures when he pleases, so long

as he does not run over into the vacation nor stop more than fourteen days before the official end of the term.

But this year, at the end of the summer term the one hundredth and fiftieth anniversary of the founding of the University was celebrated by what is called a Jubileumsfest. To this end, the Prussian Government, the city, and the University each subscribed a third of the money necessary to erect a *Test Hall*, which is the first thing necessary at a German celebration.

The festivities began on Saturday with the arrival of Prince Albrecht of Prussia, Regent of Brunswick, Nephew of the Emperor, who holds the honorary office of Rector of the University. The streets of the city were gay with innumerable flags of all kinds and the houses were decorated with wreaths and ropes of greens. The town (which is generally rather quiet) for five days was crowded with graduates, the friends of students and the people from the surrounding country.

Except to see the crowd and to be one of the crowd there was little for the ordinary person to do, unless he spent his time in the Test Hall talking with his friends and drinking beer.

On Sunday morning there was service in the largest church in town but only the University instructors and a few invited guests were admitted. Monday morning in the Hall of the University, before the Faculty again, the *Pro-rector* spoke, declaring the "Test" begun and reading letters from the Emperor and others.

The first definite part which the students took in the celebration was on Tuesday, when each "verein" or society behind its own colors, marched through the town in procession and then listened to a speech by one of the professors. In the procession the forty American and English students in the University marched together, and, being in a certain measure guests, they were given the seventh position in the column, coming after the six "corps" and before the eight hundred other students. In the evening came the greatest of the festivities—the "Kommers." This was a large gathering at which Prince Albrecht presided and where toasts to Germany, the Emperor, and many others (all of a patriotic nature) were proposed.

The next day the *Test* closed with an excursion to a favorite resort—Marien springs—some six miles from the town; after which all returned to their homes tired and satisfied that they had helped to carry out a successful celebration.

HENRY DALLAS.

### Bible Correspondence School in Oakland.

A large and enthusiastic meeting was held in the First Congregational Church in Oakland, Tuesday evening, October 4th, to arrange for the re-organization of the Bible Correspondence School, which obtained such remarkable strength and interest last year. The purpose was to secure if possible, the services of Dr. Chapman to again take charge of the class; and, by beginning thus early, to greatly increase the membership of the class and the efficiency of their Bible study. It is understood that this class was during last year, the largest Bible correspondence class in the world, and if present plans are carried out, it will during this year attain much greater proportions. The size and enthusiasm of the meeting, Tuesday evening, indicate a class of several hundred, and a most profitable season of Bible study.

Shall I come to His table and take the sacramental bread, and say: "It is His body, broken for me," and then proceed to say: But as for Him, the crumbs which fall from my table—the odd shillings or sovereigns that can be spared, the things that are left after my own needs, present, or future, have been met—these, shall be payment for *Gestheemane*, and requital for the cross? The question is not: What will be easy? But it is, what are we bound to do, by honor, and duty, and love? —*Arnold Thomas*.



## MINISTERIAL RELIEF.

## Rev Dr. Cattell's Address and Elder's Conference.

[The Synod of the Pacific, meeting in Oakland, California, appointed Saturday evening, October 8th, 1887, as the time for a popular meeting in behalf of the Board of Ministerial Relief of the Presbyterian Church. Rev. William C. Cattell, D.D., Secretary of the Board, being present made an admirable address which we take pleasure in laying before our readers. It well repay any one to read it carefully and prayerfully. The silent pleading for help which is heard, as we read between the lines, from these fainting veterans of the Lord's host ought to pierce every heart and move the Presbyterian body as by the spirit of Jehovah to a quick and generous response. EDITOR.]

After a brief reference to the aim of the Board of Relief—to make some provision for sick and aged ministers of the Presbyterian Church, and for the destitute families of deceased ministers—Dr. Cattell explained the methods of its administration through the standing committees appointed in each Presbytery, and then dwelt upon the ground of the obligation resting upon the church to take care of her disabled ministers. He contended that what is done for them in their sickness and helpless old age is not charity or alms, but the payment in part of a just debt.

What provision, he asked, can ministers ordinarily make for their support when prostrated by sickness, in the midst of their usefulness or laid aside from their sacred calling by the infirmities of age? The great majority of pastors in the Presbyterian Church do not receive the pay of mechanics; very many of them, indeed, receive less than the poorest unskilled day laborer. He reminded his hearers of the reasons which made it vastly more difficult for the minister to support himself and his family than for others with small incomes, to say nothing of laying up anything for sickness or old age, or for his family after his death. His position in society necessitates special expenses, from which the mechanic or day laborer is exempt, and he is shut out by public opinion from many ways that others have for supplementing small incomes. People ordinarily lose confidence in a minister who is intent upon plans for making money, and none, he contended, would sooner eliminate from their lives the idea and associations of money getting or chasing after wealth than ministers devoted to their sacred duties.

No, the ministry is not, nor was it ever designed to be, a money-making profession. On the contrary, it is well known that in the great majority of cases the minister is able only with the closest and most pinching economy, to live upon his salary—too often, indeed, is he forced to eke out his salary by the consumption of his own patrimony or by gifts from relatives. Even in cities and large towns, where he often receives a fairly good salary, the increased expenditures and demands upon him from all quarters make it a sharp struggle for the minister not to end the year in debt.

It is not surprising therefore that many ministers after having given their best years to the church, with such inadequate salaries and with such hindrances to saving, find themselves in sickness or old age without money to purchase even the necessities of life—to say nothing of its comforts.

And is it not true that these ministers find themselves poor in their old age, for the Gospel's sake? The Doctor was far from asserting that every man who enters the ministry would certainly have become rich if he had entered one of the money-making professions or occupations, but it was true that in choosing the gospel ministry he gave up all such expectations. He deliberately turned away from all the avenues that do lead to wealth or even to competence; he gave to the duties of the sacred office, to which he was set apart by the church, his whole time and strength, at a salary so small and with necessary expenditures so great that he could scarcely hope to lay by anything for sickness or old age, or to make suitable provision for his family in case of death. He asked, therefore, whether the church did not owe it to herself, as well as to her faithful and self-denying ministers, to make some provision for their comfort when they are no longer able to provide for themselves.

It was as an emphatic answer to this question that the Board of Ministerial Relief, for which Dr. Cattell had come to these Pacific Synods to plead, was established by the General Assembly of the Presbyterian church, in order that cases of want and suffering among her honored ministers in their sickness or old age, might not be left to private charity always so fitful and uncertain. Moreover a suitable provision for her destitute but honored servants is not regarded by the church as charity at all, but the discharge of a just debt.

Doctor Cattell then gave a sketch of the work of the board during the past year in its blessed ministry to relieve the want and suffering in these homes of the honored servants of the Church.

The number on their roll from April, 1886, to April 1887, was 532, which, with the 30 families provided for in the Ministers' Home, at Perth Amboy, N. J., made a total of 562 families, containing about 2,000 persons. The whole amount expended during the year in appropriations for these families, upon the recommendation of the Presbyteries to which they belonged, was only \$106,105, or an average to each family of less than \$200. He spoke of the light and joy which even these small remittances had brought to the darkened homes of so many ministers. but asked, "Cannot the Presbyterian Church do better than this for the faithful men worn out in its service?"

The contributions to this sacred cause from the Synod in California had increased of late, but they were still far below what would naturally be expected from this large, intelligent and wealthy body of Presbyterians. They did not support the sick and aged ministers and the destitute widows and orphans of ministers within their own bounds, and who were recommended each year by their own Presbyteries. Last year, as the report of the Board to the General Assembly at Omaha shows, the churches in California paid into the treasury \$1,386, and drew out for the support of their own beneficiaries, nearly twice that amount. To be sure, this was an improvement on the year before, when all the churches in this synod contributed only \$847, and drew out nearly three times what they paid in! As an instance of this increase in liberality, he referred to the First Church in Los Angeles. Last year it gave \$190; but the collection taken up last Sunday was not far from \$600—nearly twice as

much as the entire Presbytery gave last year!

The doctor expressed the conviction that when the Presbyterians of California were better informed on the subject they would not only support all the disabled ministers within the bounds of their own synod, but would help the poorer synods to take care of theirs. He knew that the elders had taken hold of the matter. Among the most earnest and active of those who inaugurated the remarkable movement among the elders, on behalf of this cause, during the sessions of the Assembly at Cincinnati in 1885, were the elder delegates from the Pacific Coast; and from their active and stirring agency the success of this great and sacred work in California and throughout the whole Pacific slope could not be doubted.

And here in California as elsewhere throughout our country, said he, the women of our Church are beginning to show special interest in this cause, which appeals not only to our sense of right and justice but also to the most tender and sacred sympathies of the human heart. Not long after I entered upon my duties as Secretary of the Board, I received from the pastor of a church in this neighborhood a most touching letter which, in this connection, I beg to read to you.

DEAR SIR:—I send you by this mail a registered package containing a gold chate-laine or double bracelet. It is a gift to the Board of Relief from one of my parishioners who was once rich in this world's goods, but now is richer in a Christian experience and a growing spirit of self-sacrifice. Her heart is touched by the needs which your Board expresses. This is the last piece of jewelry remaining of the old treasures. Will you dispose of it and apply the proceeds to the relief of some servant of the most High? The gift is accompanied with prayers for the success of your blessed work of relief. God bless you and strengthen you in your work, and open many warm hearts and free hands to help you. Sincerely yours, —

This letter I have preserved among my treasures, for it has to me now a sacred interest besides the encouragement it then gave me in my work. Of course I wrote at once thanking the writer and the donor, but never received any reply. I never heard who the lady was or even that my letter had been received; for the writer not long after he penned these touching lines was called away to his Heavenly reward! If the unknown donor of the bracelet is still living, and should hear from any of you of this allusion to her gift, she will know how deep and lasting has been my gratitude for the encouragement which both the letter and her beautiful gift have been in my work for the "servants of the most High."

And are there not other women of our church in California also "rich in a growing spirit of self sacrifice" who will aid in the tender and blessed ministrations of our Board? For I must remind you that it is not only the ministers who share in these benefactions; it is also ministers' wives, those who shared in the privations and self-denial of the manse and wrought too, with their husbands, in the work they both loved so well. Now when sickness has come or a penniless old age, these pastors' wives share in the want and suffering of the poverty-stricken home. And then there are other homes of want that have a still more pathetic interest. Upon the ear of the church there falls again and again the piercing cry that came from "one of the

wives of the sons of the prophets" to Elisha, "*Thy servant, my husband, is dead!*" And in these bereaved homes there is not only the grief of lonely widowhood—there is hard, pinching, cruel want. The women of our church will not, they cannot let their sisters suffer!"

Dr. Cattell then referred to the movement undertaken by the committee appointed by the General Assembly to arrange for a proper celebration next May, in Philadelphia, of this "Centennial Year." This movement is to raise during the present year one million of dollars as a Permanent Endowment Fund, from which annuities of two or three hundred dollars can be secured for every minister who, having served the Presbyterian Church in its pastorate or on its Mission fields for forty or fifty years, is in his old age "honorably retired" by Presbytery from the active duties of the ministry.

These venerable men cannot any longer earn a support in the exercise of their sacred calling, and they are too old to learn other ways of making a living, even if they have the strength. Why should not the great and wealthy Presbyterian Church, which they have so faithfully served and on such inadequate salaries, "honorably retire" these venerable men upon a modest pension—making the roll of these veterans what it should be, a roll of honor? We are far behind the Methodist Church in this respect. Their "superannuated preachers" are regarded as worthy of "double honor;" they are not only to be respected in their old age, but to be tenderly and thoughtfully provided with such comforts as will cheer their declining years.

These pensions or annuities for aged ministers, he said, can never be paid out of the annual contributions of the churches to the Board. These will all be needed for the ministers broken down in the midst of their years and for the dependent widows and orphans of those who have died on the field; and he spoke of the calamity it would be to the Presbyterian Church if, by any endowment, it were wholly free from the annual care of those who are in such a tender and sacred sense its wards.

But could this great sum be raised? The General Assembly had recommended for the coming year \$1,000,000 for Foreign Missions, and \$800,000 for Home Missions. These sums with the amount asked for the work of our church among the Freedmen, reach \$2,000,000. No one rejoiced more than the Doctor at these enlarged missionary contributions. But a church which can raise, year after year, two millions of dollars for this glorious advance upon widening fields of conquest, can surely raise for this one year, half this sum—or one million—to provide for the veteran leaders who have fought a good fight beneath the banner of the Cross and for the destitute families of those who have died on the field!

And this large sum can certainly be raised if the children of Light are as wise in their generation as the children of this world, who set an example to the Church of what should be done for the comfort in old age of those worn out in faithful service. Many corporations and business men and governments make ample and honorable provision for their worn out servants. He cited the example of the proprietor of the great store in Paris, the Bon Marché, who last year gave this same sum of one



million of dollars to the fund which provides annuities for those grown old in its service, and asked, "are there not wealthy Presbyterians who will consecrate a liberal share of their wealth to the sacred object of providing such an annuity fund for those worn out in the service of the church?"

Just before leaving home he had received a letter from a gentleman in the East, pledging \$10,000 as a beginning, and while in Los Angeles last week he was informed by telegram that another noble man, a citizen of St. Louis, had pledged the same sum of \$10,000. Here in California God has given great wealth to some of his people, and while all should give to this fund according to their ability, he appealed to these wealthy persons for large aid.

Doubtless there will be much enthusiasm awakened among Presbyterians this year, commemorating the centennial of the General Assembly of the church. Referring to the centennial celebration, three weeks ago in Philadelphia, of the adoption of the Federal Constitution in 1787, he said that among all the pageants of those three days nothing seemed to arouse such enthusiasm among the vast throngs of people that crowded the streets, as the sight of the Grand Army veterans who, on the day of the great military parade, marched behind their old battle-torn flags. Looking upon the touching spectacle of these old men, receiving such enthusiastic and well deserved applause, and recalling the millions of dollars annually expended with the hearty approbation of all right-thinking men, by the Government in pensions for these heroes and other millions in homes for soldiers' orphans, the Doctor could not but think of the war-worn veterans of the Church. They too, in their noble work for church and country and home, during the past hundred years, had cheerfully endured trial and privations and sufferings, not counting their lives dear if they might uphold in flood and fire and field, the banner of the Cross! And what should be the reward at the hands of a grateful church of those of them who yet, in their old age, blessed the earth by their presence?

Alas! said he, I know of many of these faithful, self-denying heroes—some of whom have served the Church for more than half a century—now living in bare and comfortless homes, not only without the ordinary comforts of life in their old age, but looking forward with sharp pain to the morrow that may bring with it no bread! Their cry for help comes to me daily in messages from their friends, or in letters dictated by their own faltering lips or feebly traced by their tremulous hands. An aged minister writes:

"For days in succession I have had to go without my dinner, just because I had not the means to buy one and do not choose to buy one on credit when there is no clear prospect of paying."

Another says:

"Last week I borrowed a dollar to get my boots mended, trusting that the Lord will in some way provide the means of paying the debt."

Another, with an aged wife and a daughter whose reason is tottering in a frail body, says:

"We have nothing now to live upon, only as a dollar comes in at an unexpected moment. We do not need anything in the way of clothing, but we are often hungry."

And another, after a long life of devoted and self-denying work for the church, writes from his comfortless

home, "It is hard to go hungry and cold."

I need not multiply extracts. Scores and scores of such sad, pitiful letters have I received. Sometimes I am so deeply moved in reading these letters that I lay them down before I have finished the tear-blotted page!

"Do their statements seem incredible to you as you sit among the many comforts of your ceiled houses? Would you rather believe that such letters are the morbid cry of those wasted by long disease or in their second childhood, than that cultured, scholarly ministers of the Gospel should be left in such hard and bitter want? But pastors and others have written to me of what they themselves have seen in the homes of these aged servants of the church. You must believe them. Perhaps you have read the statement I have already printed from an honored pastor who wrote to me of an aged missionary near him 'his wife worn out with despondency and debt, his two young daughters in wretched health, his eldest daughter an invalid for five years with a spinal disease.' This devoted servant of the Church, after nearly fifty years of toil and self-denial as a frontier missionary is now, with his aged wife and invalid daughters, (my correspondent says)

Living in the same old loghouse that sheltered him forty years ago—only four little rooms and too cold and uncomfortable for an honored minister of the Presbyterian Church. The place is scarcely fit for the shelter of cattle!

Doubtless these are cases of exceptional hardship, but there are too many of them. And besides, the great and wealthy Presbyterian church does not want to see her honored ministers reduced to the abject poverty that forces from them the bitter cry 'it is hard to go hungry and cold' before extending to them in their declining years some aid in recognition of their labors and self-denials in her service.

Shall we not, during this Centennial year of our Church, gratefully recall the services of these faithful men? What nobler memorial can be reared by Presbyterians during this year of Jubilee than this Permanent Fund, designed to provide for them some comforts in their old age, as well as to render due honor to the ministry through which mainly the glorious history of the last hundred years of the Presbyterian Church in America has been wrought? What share will you take in the noble work?"

On Friday evening, October 7th, there was held a Conference of the Elders attending Synod in the First Presbyterian Church, Oakland, at which Elder D. W. McLeod of Riverside, Cal., presided. There was a large attendance and Rev. Doctor Cattell, by invitation addressed the meeting. The Elders resolved, in accordance with the suggestion of the General Assembly, that one Elder be appointed in each session, "who shall charge himself with the special duty of disseminating information in his church, and awakening its interest in the beneficent work of the Board, and who, on the day of the annual collection, shall be ready himself to address the congregation in behalf of the Board, in case the pastor shall consent."

In this connection we reprint the conclusion of Dr. Cattell's address to the Elders at their meeting during the sessions of the last General Assembly. We are sure it will deeply interest all readers. The beloved Elder—Mr. John Stevenson of Philadelphia—of whom, on his dying bed, Dr. Cattell so graphically speaks, we had the pleasure of knowing personally during

many years. His voice, and it was a strong one, was ever lifted in Presbytery, Synod and General Assembly for the "dear ministers." We can readily see this dying saint as he put his hand in that of the Secretary of Ministerial Relief, and said: "I am nigh unto death, but I have not put off until now making preparations for this hour, and I have not sent for you to talk about that. I want to speak to you once more of your sacred work, and of what my brethren in the eldership are doing for those among the dear ministers who are worn out in the service." May the words from one on the margin of eternity find entrance to the hearts of the entire Eldership of the Church.

EDITOR.

### The Dying Elder.

No one present at the General Assembly that met in Cincinnati year before last will soon forget the venerable form of Elder Stevenson from Philadelphia, or the earnest part he took in the deliberations—especially all matters connected with Ministerial Relief. He had a great respect for the office of the ministry, and a great love for ministers themselves, whom he was in habit of calling "God's dear ministers." Like most men of strong convictions, his manner was often abrupt, but his heart was warm, generous and full of the tenderest and most sacred sympathy with our sick and aged brethren laid aside, in want and poverty, from the work they love so well. He was appointed by the Assembly one of the committee (with Judge Drake, of Washington, and Mr. Kilian Van Rensselaer, of New York,) to make arrangements for a public meeting of the Elders in behalf of Ministerial Relief; and on the evening of the meeting in introducing by direction of the committee Mr. Silas B. Brownell, of New York, as the chairman, he made a most earnest and effective address. The brief report of it, printed in this little pamphlet which contains the proceedings of this remarkable meeting, attracted very general attention—not only throughout our own Church, but in other denominations. The *Episcopal Recorder*, in a long editorial upon Ministerial Relief, quoted from it with hearty approval. I beg, for a reason that will soon appear, to read from this address a few sentences; but I wish you could have witnessed the intense, tremulous earnestness with which the venerable man spoke:

"At the time of the Rebellion my two boys came to me—they were not twenty years of age—and said, 'Father, we feel it is our duty to go to the war.' My dear brethren, could I have allowed these boys, whom I love as I do my own life, to go and fight the battles of the country if I had not known that it would provide well for them while they were in its service; and if sick or wounded they would be cared for as far as it was possible, though not longer doing active duty in the field? Now what the Church needs to-day is to show the young men and the world that it cares for the disabled ministers and for the old veterans who are worn out in the service of the Master. At the General Assembly at Saratoga, three years ago, I felt deeply the needs of this great Board of Relief, which cares for the dear ministers who are broken down on the field in their prime, and those old fathers who have borne the heat and burden of the day; and my prayer has been that I might be spared to come to the Assembly this year and plead for it. I wanted to raise \$100,000 additional for the Permanent Fund, and I am willing to give \$1,000 if this additional hundred thousand can be raised."

A few weeks ago I stood by the dying bed of this beloved brother. His physicians, in view of the necessity of his being kept quiet, had forbidden any but the family and his pastor to enter the room; but he had sent for me and insisted that I should be admitted. I shall never forget that interview. Putting his hand in mine he said: "I am nigh unto death, but I have not put off until now making preparations for this hour, and I have not sent for you

to talk about that. I want to speak to you once more of your sacred work, and of what my brethren in the eldership are doing for those among the dear ministers who are worn out in the service." Then he referred to the proposition he had made at Cincinnati (which I have just read to you) and said he had hoped to live till the elders had fulfilled the conditions upon which he had pledged the thousand dollars. "But," he added, "it has pleased God not to grant me this desire; tell my brethren of the eldership I could not die without doing what it was in my heart to do for His honored servants. Here is my check for the thousand dollars. I have put aside all my business matters. My work on earth is done. This is the last check I shall ever sign."

And then, as was fitting in that solemn hour, we knelt around his bed. His beloved wife was there, who had always shared with him in his sacred sympathy for the worn-out servants of the Church, and rejoiced with him in his frequent and liberal contributions for their comfort in sickness and old age; and there, too, among his children were those two sons whom he told us at Cincinnati he loved as his own life. We all knelt by his side. "Yes," said he, "let me hear one more prayer for God's dear ministers." Ah! brethren, had any one of you offered that prayer by the dying bed of your brother elder, I am sure your voice would have been broken, as mine was, with deepest emotion; but could you have heard at the close of the prayer the fervent "Amen" that came so strong and clear from the lips of the feeble, dying man, you would have been sure, however faltering had been your words, that the prayer reached God's throne,—this 'one more prayer,' that he wanted to hear for God's supporting grace to abide with our suffering brethren and for God's spirit to quicken the Church in its duty toward them.

As I took his hand and bade him good-bye, his last words to me were, 'I know your work is laborious and very trying. But the elders will help you. Keep right on. The dear ministers in their sickness and old age must be cared for!'

Very soon the house was darkened and devout men came to carry him to his burial. It seemed as if all the congregation had gathered to take one more and a last look upon the face of the beloved Elder. Many ministers were there, and business men from all parts of the city. Appreciative words, tender and loving, were spoken by his pastor and others who knew him well, but all through the services I thought of the hand now lying upon the pulseless bosom, the hand that had been so often stretched out for the relief of the ministers he so much loved, and whose office he so deeply respected, and I recalled over and over the last words of the dying Elder to me: 'Keep right on. The dear ministers in their sickness and old age must be cared for.' Brethren of the Eldership! You who have so generously come forward to-day, pledging your hearty and active aid in this sacred work, as your brethren did at Minneapolis and Cincinnati, I am sure you will keep right on!

Dr. Cattell said at Omaha last May: "Ministerial Relief should be put clearly and forcibly in its true light before the young and the old; and I urge you now (as I urged the brethren at the Assembly last year at Minneapolis and the year before at Cincinnati) to interest the children in the sacred work of this Board, in the hope that they, as well as grown people, will be made to understand clearly what duty of the church the Board of Ministerial Relief really represents. . . . 'No one knows so well as I of these darkened homes, where godly, scholarly men, who have known happier days, are now in their sickness or helpless old age praying as you and I have never prayed, though we have often said the prayer, 'Give us this day our daily bread!' Their sad letters come to me daily full of tender, touching pathos; letters feebly traced on sick beds, or by the tremulous hand of old age, all pleading for help. One of the last I read before leaving home says: 'We are living from meal to meal, scarcely knowing where the next is to come from.' These letters are too sacred to publish."



## The Family.

### Ode to the Creator.

[The following celebrated ode, by the Russian poet Derzhav-  
ing, was translated into English by Sir John Bowring. It has  
appeared in nearly every European tongue, and in several  
Asiatic ones. It is stated that in Japan it is hung up, em-  
brodered with gold in the temple of Yeddo, and that in Pe-  
king it is written in both the Chinese and Tartar languages, on  
rich silk, and suspended in the Imperial Palace.]

O Thou Eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all-devasting flight;  
Thou only God! there is no God beside!  
Being above all beings! Mighty One  
Whom none can comprehend and none ex-  
plore;  
Who fill'st existence with thyself alone;  
Embracing all—supporting—ruling o'er!  
Being whom we call God—and know no more!  
In its sublime research, philosophy  
May measure out the ocean's deep—may count  
The sands' or the sun's rays: but, God, for thee  
There is no weight nor measure; none can  
mount  
Up to thy mysteries: Reason's brightest spark,  
Though kindled by thy light, in vain would try  
To trace thy counsels, infinite and dark;  
And thought is lost, ere thought can soar so  
high.  
Even like past moments in eternity,  
Thou from primeval nothingness did'st call  
First chaos, then existence: Lord, on thee  
Eternity had its foundation; all  
Sprung forth from thee; of light, joy, harmony,  
Sole origin: all life, all beauty thine,  
Thy word created all, and doth create;  
Thy splendor fills all space with rays divine;  
Thou art, and wert, and shalt be—glorious,  
great.  
Life-giving, life-sustaining Potentate!  
Thy chains the unmeasured universe surround;  
Upheld by thee, by thee inspired with breath,  
Thou the beginning with the end hast bound.  
And beautifully mingled life and death!  
As sparks mount upwards from the fiery blaze,  
So suns are born, so worlds spring forth from  
thee:  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry,  
Of heaven's bright army glitters in thy praise.  
A million torches lighted by thy hand  
Wander unwearied through the blue abyss;  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss.  
What shall we call them? Piles of crystal light,  
A glorious company of golden streams—  
Lamps of celestial ether burning bright—  
Suns lighting systems with their joyous  
beams?  
But thou to these art as the noon to night.  
Yes! as a drop of water in the sea.  
All this magnificence in thee is lost;  
What are ten thousand worlds compared to thee?  
And what am I, then? Heaven's unnumbered  
host,  
Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Is but an item in the balance weighed  
Against thy greatness; is a cipher brought  
Against infinity! What am I? Naught.  
Naught! But the effluence of thy light Divine  
Pervading worlds, hath reached my bosom,  
too:  
Yes! in my spirit doth thy Spirit shine,  
As shines the sunbeam in a drop of dew.  
Naught! But I live, and on hope's pinions fly,  
Eager, toward thy presence: for in thee  
I live and breathe and dwell, aspiring high.  
Even to the throne of thy divinity—  
I am, O God! and surely thou must be!  
Thou art! directing, guiding all! Thou art!  
Direct my understanding, then to thee;  
Control my spirit, guide my wandering heart;  
Though but an atom 'midst immensity,  
Still I am something, fashioned by thy hand:  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their  
birth.  
Just on the bound'ries of the spirit-land!  
The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit—Deity!  
I can command the lightning, and am dust!  
A monarch, and a slave; a worm, a god!  
Whence came I here, and how? so marvelously  
Constructed and conceived! Unknown! this  
clod  
Lives surely through some higher energy;  
For from itself alone it could not be!  
Creator, yes! thy wisdom and thy word  
Created me! Thou source of life and good!  
Thou Spirit of my spirit, and my Lord!  
Thy light, thy love, in their bright plenitude  
Filled me with an immortal soul, to spring  
O'er the abyss of death, and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere,  
Even to its Source—to thee, its Author, there.  
O thoughts ineffable, O visions blessed!  
Though worthless our conceptions all of thee,  
Yet shall thy shadowed image fill our breast,  
And wait its homage to thy Deity.  
God! thus alone my lowly thoughts can soar;  
Thus seek thy presence. Being wise and good,  
'Midst thy vast works admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.  
—Derzhavine.

### The Book That Works.

We believe the Scriptures to be  
the Word of God, because of the  
beneficent results they have achieved.  
The Bible is a book that works. It  
is the only book I know of that  
works. Other books sparkle, but  
this book lifts. Shakespeare does  
not lift. Shakespeare does not un-  
aidedly make men better. Cast in-  
to a community of savages, his plays  
would not carry barbarism by the  
breadth of a hair nearer civilization.  
Shakespeare does not sow the mind  
with new impulse, nor endue it with  
new energies. That is the preroga-  
tive of the Bible and of books that  
have been directly inspired from it.  
Where the Bible is present the most

operatively, there is the best civiliza-  
tion—witness America, Great Britain,  
Germany.

It is hazarding nothing to say  
that, other things being equal, the  
political power and promise of na-  
tions is in direct ratio with their  
fidelity to the Word of God. When  
a pagan ambassador asked Queen  
Victoria the secret of England's na-  
tional greatness, she gave him a Bi-  
ble and said: "That is the secret of  
the greatness of England." In the  
Centennial letter which the Presi-  
dent of the United States addressed  
to the American Sunday-schools,  
he said: "To the influence of the  
Bible we are indebted for all pro-  
gress made in true civilization." Froude says in his essay on Calvin-  
ism: "All that we call modern civil-  
ization, in a sense which deserves the  
name, is the visible expression of the  
transforming power of the Gospel."

And I want you to notice the  
peculiarity of the Bible in just this  
respect, that it offers us motives and  
constrains us to adopt them; and it  
is the only book that is competent to  
do so. It comes to us clothed in  
light not only, but armed with pow-  
er. A Brahmin said to a missionary:  
"What is it that makes the Bible  
have such power over the lives of  
those that embrace it? Our Vedas  
have no such power." Another asked:  
"What is it that makes this Bi-  
ble give such nerve and such cour-  
age to those who receive it?" It was  
a heathen enemy of the Christian  
religion that said: "In all our sacred  
books there is nothing to compare  
with the Bible for goodness and pur-  
ity and holiness and love, and for  
motives of action."

What I mean by the Bible as a  
working energy, you will appreciate  
by a reference in a recent address of  
Sir Bartle Frere, who mentioned an  
instance that had been carefully in-  
vestigated, where all the inhabitants  
of a certain village had cast away  
their idols, abjured caste, and adopt-  
ed a form of Christianity which they  
had worked out for themselves by  
studying a single Gospel and a few  
tracts that had been left, along with  
other cast-off things, by a departing  
merchant. Where is a second book,  
uninspired by Scripture, that has de-  
monstrated its inherent and unassisted  
energy to take hold of life, grapple  
with it, transform it, regenerate  
it, and lead it out into the likeness  
of the life of God?

C. H. PARKHURST.

### A CHRISTIAN EXPERIENCE. Communion With Christ.

BY GEORGE BURROWES.

"I had been converted when nine  
years old. Twenty-two years after,  
when I had been six years in the  
ministry a pastor—anxious with  
many prayers and labors for a re-  
vival, we had a four days' meeting,  
assisted by neighboring pastors. Be-  
tween the morning and afternoon  
services, while the brethren were  
waiting for dinner in the country  
parsonage, I went up into my study  
to pray. Having done this on the  
first and second days, I went there

thus on Thursday; and with my Bi-  
ble open, on my knees, in earnest  
prayer, I was melted down by the  
Holy Spirit into tears of sweet con-  
trition, my throat choking, my breast  
swelling with inexpressible emotions,  
so that I could not utter a word,  
and could only lay down my head  
and give vent to my feelings in sighs,  
and sobs, and delicious tears.

"At length my wife came up to  
see why I kept the dinner so long  
waiting. I explained it to her, and  
requested her to tell the brethren I  
was engaged, without saying any-  
thing more; and giving them their  
dinner, ask them to go to the church  
and go on with the services, as I  
would be there when I got through.  
I continued more than an hour thus  
melted down and filled with the  
Holy Spirit, on my face on the car-  
pet blinding in tears. I got to the  
church as the sermon began. It was  
the pure, simple gospel; there had  
been hitherto nothing unusual in  
the meetings; but during that dis-  
course the Holy Spirit 'came down  
as when the melting fire burneth';  
and, at the close, between thirty and  
forty persons went to the session  
room, as inquirers, under deep con-  
viction. This was the beginning of  
a revival that brought a large num-  
ber into the church—one of whom  
was the Rev. C. C. Baldwin, D.D.,  
now, and for thirty-eight years past,  
missionary in China.

"It was the beginning of a new  
experience in my religious life—  
nothing like a second conversion,  
but a filling of my soul with the  
Holy Spirit, in all the fullness of  
God.' My prayers, my studies, my  
preaching—everything was changed;  
and the change was marked and felt  
deeply among my people. Forty-  
three years have passed since then,  
and the same fullness of grace and  
peace still flows on, and deepens,  
and expands in my poor, unworthy  
soul. These full, at times almost  
overpowering, influences of the Holy  
Spirit have been amid hard and ex-  
hausting labors, afflictions, trials,  
injustice, wrongs, temptations, fiery  
assaults of Satan—yet the fountain  
of life within my soul has flowed as  
full and constant, and the light from  
the cloud of the divine glory above  
me has shown as steadily, undim-  
med—as though there were around  
me no enemies, no darkness, no  
wilderness. When the storm has  
beat heavily around this my 'earthly  
tabernacle,' the Holy Spirit has ever  
been the glory in the sanctuary of  
my soul.

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Hood's Sarsaparilla, in this preparation,  
is remarkable. It has cured many who  
have failed any good whatever from other  
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surpassed.

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Troubles."—A. JONES, M. D., Cornersville  
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man and physicians of this city and Oakland.



## The Children

### Questions.

Can you put the spider's web back in place  
That once has been swept away?  
Can you put the apple again on the bough  
Which fell at our feet to-day?  
Can you put the lily-cup back on the stem,  
And cause it to live and grow?  
Can you mend the butterfly's broken wing  
That you crushed with a hasty blow?  
Can you put the bloom again on the grape.  
And the grape again on the vine?  
Can you put the dewdrops back on the flowers,  
And make them sparkle and shine?  
Can you put the petals back on the rose?  
If you could, would it smell as sweet?  
Can you put the flower again on the husk  
And show me the ripened wheat?  
Can you put the kernel back in the nut,  
Or the broken egg in the shell?  
Can you put the honey back in the comb,  
And cover with wax each cell?  
Can you put the perfume back in the vase  
When once it has sped away?  
Can you put the corn-silk back on the corn  
Or down on the catkins? say.  
You think my questions are trifling, dear?  
Let me ask another one:  
Can a hasty word ever be unsaid,  
Or a deed unkind undone?

—Wide Awake.

FOR THE OCCIDENT.

### Camping Out.

As we had heard much about the Battle of Waterloo we concluded to visit that wonderful scene. After passing into a large round building and through the darkness up a flight of stairs we found ourselves standing—to all appearance—in the center of a vast battle field and surrounded by a raging tempest of carnage. There upon our right hand and on our left lay the ghastly dead in the midst of the mournful dying, mangled forms trampled and crushed beneath the feet of the war-horse, and arms dripping with blood. Soldiers falling from their saddles and riderless horses plunging into disordered and broken ranks while burning buildings, bursting shells, shattered gun-carriages and moving ambulances could be seen in various directions. It seemed as though we could almost hear the roar of the artillery, the shout of the victorious, the shrieks of the wounded and the moans of the expiring.

We never before had such a realizing sense of the horrors of war, as while standing there in the midst of thousands of brave soldiers who were wildly rushing forward to the slaughter of their brethren as innocent as themselves. There were the commanding officers with their hands uplifted giving directions to officers beneath them.

Away in the distance was the army of Blucher coming to decide the heart-rending contest and send the brave Napoleon away into exile.

As we gazed upon that raging battle and beheld the falling and splintered trees, the puffs of white smoke from the mouths of the muskets and cannons, the flattened fences, the

fresh earth torn and riddled by grape and canister, and the fields of grain turned into blood stained couches for the thousands who have been torn and butchered and mangled, not by wild beasts, not by the devastating tornado, not by the railroad disaster, but by intelligent and educated gentlemen, we felt to ask with David, "What is man?"

"Oh tell me can it be on earth  
Such scenes of horror have their birth."

How earnestly should christians pray for the coming forth of that glorious day when the nations shall learn war no more because the earth will be filled with the knowledge of God. It seemed wonderful indeed that a painting could be made so perfect and so real.

Near where we stood was the natural ground on which was scattered arms, knapsacks, canteens, clothing and small trees.

We never knew before that manzanita bushes grew in Belgium and on the field of Waterloo. It was difficult to tell where the ground ended and the painting began.

After coming out, and standing again on the street, we looked upon the building and wondered how such a vast scene could be contained in a brick house which occupied only a portion of a block. We could scarcely realize that the vast country over which we had been looking, apparently several miles in each direction, was contained in that edifice.

Our young friends desired to visit the Golden Gate Park and the Cliff House, consequently we took the cable car and started for those popular places of entertainment and recreation.

Now we find ourselves seated in an open car, to which neither horse or engine is attached, and moving swiftly along the middle of the street.

Linnie wanted to know what was hauling the car and Harry said "It just goes itself." When we went gliding up a hill he remarked, "It must be a strong car to haul itself and so many people too."

On reaching the Park we found a delightful resort, especially for those whose homes and places of business are wedged in among the buildings and blocks of the city.

Fine carriages were rolling on the principal avenues, and many ladies and gentlemen were leisurely strolling along the graveled walks or resting in comfortable seats beneath the shade, while happy children walked hand in hand as with their joyous prattle they seemed to add additional happiness to their parents and friends.

Our young folks were much interested in the statue of Gen. Garfield. They thought it looked so noble and life like, and they were loth to turn their eyes from the monument of the good, wise and patriotic president who had been so shamefully murdered.

The conservatory—a large glass building—is one of the most interesting and pleasant places we have ever visited. We seemed to be walk-

ing among the petals of some gigantic blossom that had bloomed on the sun and been brought by some flower-loving angel to this lower world to refresh and comfort the weary sons and daughters of earth.

Enveloped in a cloud of perfume that was almost suffocating we wondered if earth could afford a lovelier and sweeter spot.

It seems to me that any attempt to describe the flowers and plants with all their variety of richness, delicacy and beauty, would be a failure.

While looking upon some of those wonderful plants we felt to say "entreat me not to leave thee." Indeed we could have lingered there for several hours, had we not been reminded of the fact that "time flies."

As we left that translucent mansion that seemed almost ready to burst with sweetness, we never expected to stand in a more lovely place on this side of Jordan. Over there, however, we hope to find this conservatory equalled if not surpassed.

The girls would like to have gathered a bouquet, but those flowers are too precious for ordinary use.

From the Park we took the dummy car and went to the Cliff House. The road ran most of the way through dry, dreary sand hills which Harry said were beautiful. Some of the ladies laughed at the child's idea of beauty, and he added, "beautiful to play in." We were told that a large portion of the ground on which the city stands was once covered with such sand dunes as these.

In a few moments we find ourselves again standing face to face with the Pacific looking far out over the "laughing water" in the direction of China.

Although there was no forest hill or mountain to obstruct our vision, our eyes were not quite large enough to see the land of the Celestials.

TO BE CONTINUED.

### A Bedtime Story.

"A story! I will soon be in bed," said Birdie Brown as her mother promised to tell her a story. So the mother began:

"There was a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess; so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his little daughter alone. He gave her ten servants to wait upon and care for her.

"Two of these servants were to show her all the beautiful and useful things that she would meet with in her absence, and when she got homesick they were to bid her look up and tell it all to father, and he would hear and comfort her. Two more were to help the little girl to hear sweet music and sounds that would give her joy and pleasure, and that would tell her about what she saw and bid her always remember

her father's love. Two more carried her wherever she went; and poor indeed she would have been without these little servants. Another told her all she wanted to say to those around her, and sang hymns of praise to her father, the king. Two more helped her to do everything that would give happiness to herself and others about her; but the last servant was only seen by her father and herself. When this one did his bidding, then all the other servants were faithful and true, and the little girl was beautiful and happy. This last servant always told its little mistress to love her father dearly and not want to guide the other servants to do what would displease him. Sometimes the princess would say to herself, 'Father is not here, and I will do what I please;' then, in spite of this servant's pleading, she bade him guide the others into forbidden paths, and thus brought upon herself trouble and pain.

"You see that even a little princess with ten servants to wait upon her, may at times do naughty things.

"At last the loving father gave a command to each of his daughter's servants, calling them by name as he spoke. The names and commands were these:

'Little Eyes, look up to God;  
Little Ears, hear His word;  
Little Feet, walk His ways;  
Little Mouth, sing His praise;  
Little Hands, do His will;  
Little Heart, love Him still.'

"When the little princess heard these commands, she made them into one great message for herself; and when she was tempted to bid her servants do wrong she would say, 'No, no, I will not, for there are

'Two little eyes to look to God;  
Two little ears to hear His word;  
Two little feet to walk His ways;  
One little mouth to sing His praise;  
And one little heart to love Him still.'

Then her whole soul would be filled with love to her kind father, and all wicked thoughts would fly away."

"Oh, mamma, I understand your story. I am the little princess, and God is my Heavenly Father. He has given me ten little servants to help me do His will. Mamma, I think my little heart does 'love Him still.' Isn't it delightful that I am a little princess? I am going to try to remember the King's commands. Will you please teach me them tomorrow?"

"Yes, darling. Now shut your eyes and go to sleep, for the King likes His little princess to be up in time in the morning."

"Good-night, mamma. I guess I will not grumble any more about servants when I have ten of my own. We are going to be little workers tomorrow for the King."—*Morning Star.*

### Bad Habits.

"How shall I a habit break?"  
As you did that habit make,  
As you gathered you must lose;  
As you yielded, now refuse.  
Thread by thread the strand we twist;  
Thread by thread the patient hand  
Must untwine ere free we stand.  
As we builded stone by stone,  
We must toil, unhelped, alone,  
Till the wall is overthrown.

John Boyle O'Reilly.



# THE OCCIDENT

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY

JAMES M. THOMPSON, EDITOR.

## NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor by remitting as promptly as possible.

## The Occident in Synod.

Will the brethren permit me to call their special attention to the following minute adopted unanimously by the Synod of the Pacific at its meeting in Oakland last week.

Whereas, THE OCCIDENT, an excellent family newspaper is devoted to the interests of our Church on this coast, and its introduction into all our families is eminently desirable that they may have in it a bond of mutual sympathy and a channel of communication therefore:

Resolved, That all our ministers and elders be requested to co-operate with the publisher of THE OCCIDENT in his efforts to make it a weekly visitor in every Presbyterian home within our bounds.

F. H. BABB.

Permanent Clerk.

The undersigned, being about to visit Europe during a six month's vacation, thinks it best to sever his connection with THE OCCIDENT, though he hopes to write for it while away and thus keep up his connection with its readers. He believes that the paper will continue to improve under the management of his associate of the past few weeks, and trusts its readers may find their intercourse with him as congenial as has been that of THE RETIRING EDITOR.

JOHN BODIN THOMPSON.

Oct. 14, 1887.

It is with sincere regret that we announce the severance of the editorial relationship which has existed during the past two months. Coming together in the management of THE OCCIDENT, as acquaintances of a year, our intercourse has been in every way harmonious, and but for the necessity laid upon associate of ceasing labors for a time together with his previous intention to visit his son now at study in Germany, the change announced would in all probability not have been made. We hope for our brother a safe voyage, re-invigorated health, long life and the richest of divine blessings. We shall hope to hear from him frequently in our columns. And now it affords us pleasure, as it will be gratifying to all of our friends, to announce that Rev. C. E. Babb, D. D., formerly an editor of THE OCCIDENT, and so well known as a newspaper writer, will assist in our editorial labors.

## The American Board.

The 78th annual meeting of the American Board of Foreign Missions, held at Springfield, Mass., Oct. 5-8, was looked forward to with great interest on account of the relations of the Prudential Committee to the new or Andover Theology. It had been proposed that the Committee instead of examining candidates for the Foreign field should call a council as is customary when a Congregational Church proposes to settle a pastor and let it examine him and decide upon his orthodoxy. In regard to this proposal the Committee in their annual report say:

The method pursued hitherto by the Board in regard to candidates has worked well; and for nearly three-quarters of a century there was no friction and criticism. Recent embarrassment has arisen chiefly from interference during the customary course of inquiry, and by an unwarranted publication of unfinished business. The usual method, aimed at and pursued by the Prudential Committee the past year, still commends itself as the wisest and best. Should the method so long tested, and with satisfactory results, have the approval of the Board and its friends, present embarrassments will, we believe, be removed and further embarrassments will be averted more satisfactorily than in any other way. Seeing then that, by general consent and usage, such bodies as the American Board can not appropriately call ecclesiastical councils in any case; seeing that to call such councils only in doubtful cases turning upon doctrinal views of candidates would be open to very grave objections, and that to call them for all candidates would be superlatively cumbersome; seeing that councils, being local, ephemeral, and irresponsible, are inadequate for the purpose named; seeing that a mixed responsibility in the selection of candidates would produce friction and dissatisfaction; and seeing that unity of trust in the appointment of missionaries and in the administration of funds for their support has borne the test of long experience, and will secure a wider harmony than any other method—the Prudential Committee deem the measure submitted for their consideration inexpedient.

This report was adopted by a vote of 110 to 19 showing that the Board is almost unanimously opposed to the new Departure.

The same subject came up in a different form on the report of the Home Secretary, Rev. Dr. Alden. He is particularly offensive to the New Departure or Second Probation men. The majority of the Committee on this report say:

"The constitution of the board requires that no part of its funds go to the support of error, and we re-affirm and fall back upon the action taken last year at Des Moines against the doctrine of future probation. The committee deserves high commendation for its faithfulness in this part of its work, and they have followed instructions. The statements made by rejected candidates amply justify the decision. The Board adheres to its position at Des Moines, and accepts the action of the Prudential Committee. It recommends to the committee to be careful to guard against any approval of the doctrine of future probation. It is the feeling of the majority of the committee that its attitude toward that doctrine was settled at Des Moines, but since the proper interpretation of that action has been called in question, we affirm that the action of the Prudential Committee is in harmony with that action."

There was a minority report condemning Dr. Alden's course. A motion was made to substitute the

minority for the majority report. It was lost by a vote of 43 to 25 and then the majority report was adopted by acclamation. Thus the defeat of the Andover party was emphatic.

The Nominating Committee presented two reports, the minority making the special point that Dr. Alden as Secretary had made mistakes and should be retired. This brought out tributes to the worth of Dr. Alden, and the majority report was adopted and the following officers elected: President, Richard S. Storrs, D. D., LL. D.; Vice President, E. W. Blatchford, Prudential Committee Augustus Thompson, D. D., Ezra Ernsworth, Hon. Joseph S. Rees, Edwin Webb, D. D., Charles Burr, Elbridge Terry, Albert H. Plumb, D. D., Hon. William P. Ellison, Edward S. Atwood and Rev. Charles A. Dickinson. Corresponding Secretaries—Nathaniel Clark, D. D., Edmund K. Alden, Judson Smith, D. D. Recording Secretary, Henry A. Stimpson, D. D.; Treasurer, Langdon S. Ward. Auditors—A. W. Tufts, James M. Gordon and Joseph C. Thaler.

## CLOSING SESSION.

A dispatch of the 8th says:—The final session of the seventy-eighth annual meeting of the American Board of Foreign Missions was held yesterday. Rev. Dr. A. H. Plumb of Boston offered a resolution providing for the appointment of a special committee of seven to investigate the methods of the Prudential Committee. This, after some debate, was laid on the table. The usual complimentary resolutions and farewell addresses were then made. The next meeting will be held at Cleveland, Ohio.

We are glad that our Congregational brethren have thus heartily endorsed the Prudential Committee. We do not believe in sending men to preach the gospel to the heathen who think that their prospects for the future life may be better without it than with it. This Andover speculation will soon pass away with the thousand conditions and quiddities of the past. It may sweep through the Congregational body for a time like an autumn storm, but like such storms it will only tear off and carry away the dead branches.

## The King's Ambassadors.

Some years ago we were startled at hearing Dr. Hale, former secretary of the Board of Ministerial Relief, make the statement that one out of every ten ministers of our Presbyterian church, at some time in their lives asked aid from this Board. It then seemed to us scarcely credible that every tenth minister in our ranks should be compelled to seek the crumbs which fall from the table of the church. Yet it is even so, nor does it seem so marvelous now. Such a fact stands forth as a magnificent witness for the zealous faithfulness of the ministers of the Presbyterian body. We say it deliberately and earnestly that this fact bears the strongest sort of testimony to the self-denial, the devotion and the righteousness of the Lord's ambassadors. Had these godly servants of the most high been self-seeking or worldly-minded they could have laid up treasures on earth, and not only could they have done so but they would have done it. Every one of these 600 who now are the honored guests of the church, every one of them we may readily believe,

might have had a competence during his declining years had he not chosen the better part. Some of the present beneficiaries of this Board we have heard on the floor of the General Assembly thrilling that great body with their eloquence; men justly held in esteem for their culture and learning; men wise in counsel and judgment; men exact and systematic in business habits and gifted in administrative ability. Some of these men have been the trusted agents of the church, handling thousands and hundreds of thousands of dollars of the church's money, and to-day they challenge the multitude whom they have served, as Samuel challenged Israel: "Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." And the church replies to each: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." That such men should lay down their implements of labor when their hands have grown unskilful and their feet falter, and in honest need should turn their dimmed eyes to the bride of their Lord for succor is honoring to them—aye is greatly honoring to the church. We would be vastly poorer without them. We who are younger and are toiling in the vineyard need the prayers of these who stand so near to the throne, yes, we need them even as they need us. He who fails to see Christ in these aged and infirm servants of the Master has failed to understand the spirit of Christ. He whose sympathy is not aroused by their condition, and whose heart does not throb with quickened affection at the offered privilege of ministering to them has sadly failed to learn his mission from the divine Lord.

For thirty years Dr. Cattell was directly connected with Lafayette College, at Easton, Pennsylvania; during twenty of which years he was the honored President. Twenty of his best years devoted to the interests of young men, associated with them, studying their needs, aiding them in the unfolding of their minds, training them for life's work. Now in his advancing years he turns, in the good providence of God, to the aged and with equal fervor, with equal sympathy devotes his life to them. It is touching to hear him talk about "my boys," the great multitude of students, some of them now gray haired men, who have sat at his feet in the class room. But the "boys" must do without him now while he pleads so tenderly for the aged servants of the Most High. May God bless him and them for whom he pleads.

The Synod was cordially invited to hold its next annual session in Pasadena, Rev. M. N. Cornelius, pastor, and accepted the invitation with equal cordiality.



## Editorial Notes.

THE OCCIDENT goes forth into ten thousand homes this week, which means that it will directly speak to at least fifty thousand persons; through these its influence will be felt upon as many more. How many little hidden springs are flowing to produce the full volume of effect. Here are scores of pens silently moving in various parts of the world, recording important events in the progress of the Redeemer's Kingdom; the post office department, transmitting these messages, by steamer, across the seas or the continent; the editorial rooms, where all of these separate and precious documents concentrate and pass under review; the printing house, where the type setter clicks the little metallic letters, one by one, as he "sets up copy." How many hands are busy making the type, in foundries, working at the machinery, in the offices, binding and folding, stitching and mailing.

The workers for THE OCCIDENT, together with its readers, this week, would form a magnificent army, both as to numbers and moral worth. We pray the Father's blessing upon them all.

One of the most common dispositions of man, unfortunately of Christians as well as others, is to misjudge the motives of those in authority. No wars are quite so savage and cruel as religious wars, no class of men are quite so tenacious of their opinions as ministers of the gospel, and no people of any land are quite so restive under even a suspicion of State interference with the church's rights or the State's neglect of those rights, as American Protestants. Too ready are we to denounce those in power, whether they do this or that, if so, be that their orders cross our paths. We could scarcely expect any change of government policy respecting the Indian which would not for a time work hardship to some, yet if the end is to make of him a citizen, in the fullest sense, the Christian church should be foremost in striving to bring it about. Since the year 1835, as we stated last week, the Presbyterian Church has done work among the Dakota Indians. Every one of this tribe to-day should be fully able to speak the English language and read, as in his vernacular, the English Bible. If this cannot yet be done, if the tribal languages are still being taught, when is this thing going to end? When will the Indian ever become an American? Let us bring him into the ranks as rapidly as possible and cloth him with all the prerogatives of a citizen. The difference is not between THE OCCIDENT and Rev. Mr. Riggs, but between the latter and Commissioner Atkins. Justice demands that we permit an officer to interpret his own order.

Our thanks are due to a large number of our ministerial brethren who, while at the late Synod, spoke encouraging words regarding THE OCCIDENT, gave us lists of names in their congregations to whom we can send specimen copies for a month, and promised to speak commendatory words in behalf of THE OCCIDENT from their pulpits. We earnestly desire to send our paper into every Presbyterian home, especially on our great Pacific Slope and to have it welcomed by all as a friend.

We solicit more names. Will not ministers and others, who think that we can aid them in their Christian labors, send to us the names and addresses of persons to whom we may send our paper? We will gladly fill all such orders for a month, free of charge, hoping from them a good return of subscription, at or before the expiration of that time. We have no personal hobbies or whims to advocate. Our pages are open to candid discussion of all vital matters pertaining to the Master's Kingdom. All of the agencies of our church, yea, of all churches, for the spread of righteousness is dear to us and will be joyfully aided by us in so far as we are able. We intend that THE OCCIDENT shall furnish more news about our churches on this western coast, in addition to general news, than can be found in any other paper. To this end we are working.

One of the most praiseworthy institutions, among the many in San Francisco, is The Ladies Protection and Relief Society, organized in 1853. This Society, Mrs. George Barstow, president has done and is still doing a noble work caring for friendless children and women 422 persons were under the care of the society during the year when the last report was made. Many of the children thus sheltered have been deserted by parents, or are otherwise homeless, while their parents are yet living; in such cases no aid for the society can be had from the State. The good ladies who have this excellent charity in hand are therefore dependent upon the benefactions of the community for the support of the institution. A notice of a series of entertainments which began Oct. 17th, under the auspices of The Ladies' Protection and Relief Society will be found in our columns. These are now being held in Union Square Hall, 409 Post Street, S. F., and will be continued throughout six evenings. We bespeak for this good work the presence, sympathy and money of all our city readers.

Our readers will have been deeply interested in the letters from our correspondent, Rev. Henry C. Thomson, in THE OCCIDENT, Sept. 28th, on "Martyrs in Mexico," in which is described the killing of three native Christians, in Aquacatlan, the mob set on by the Romish priests, aided by the chief officer of the town. It was a thrilling, heartrending narrative:

"At midnight of the next day, Sabbath, the 7th of August, the house in which Abram lived was surrounded by a number of drunken men and women shouting death to heretics; so that six of the brethren, who were then with him, went together to the house of the chief officer of the town, a judge, and asked for protection against the attack. But instead of giving them any aid, he put them in jail, where they remained two days, and sent and had the bells rung violently, at which alarm call over two hundred men and women, the greater part Indians, rushed to the house where Abram was, with orders from the judge to kill him, and that if the door was shut and barricaded, to open the roof. They were also given the assurance that they should not suffer for the crime.

They did accordingly, and pulling aside the beams, they broke open the roof and fell upon Abram and killed him immediately, and with him, also, another man, an elder of the church, who was in the same room, and the elder's wife was also seriously wounded by a knife, though not killed.

They dragged the bodies out and through the streets, all mangled with shots and sabre cuts. They also went and killed a third man, who was in another house and afterwards they buried the bodies."

Last week we published another letter from Rev. Mr. Thomson, "the latest news from Mexico," in which is an account of the poisoning of a lady teacher, Clotilde Balcazar, in El Paraiso, a teacher sent there under care of our Presbyterian Board. It is hoped that she may recover, and we await the next letter with deep anxiety. Mr. Thomson states that the priesthood, especially the Jesuits, are straining every effort to overthrow the present liberalism of the government regarding religious freedom in Mexico and to bring the country again under their thralldom. This can never be accomplished! Roman priesthood is not dead, but the people in Mexico have begun to learn the blessings of liberty, and the powers of darkness will not be able to overturn the Kingdom of Christ, established there through the agency of our godly missionaries. But here is a point worth pondering: What Romanism is trying to do in Mexico, she is seeking opportunity to do in the United States.

Writing on a possible union between the United Brethren and the Cumberland Presbyterian Church, Thomas Maitland says in one of our contemporaries: "The Cumberland Presbyterians are chiefly confined to the southern and western portions of our country, while the field occupied by the United Brethren is almost wholly confined to the northern and northwestern States and Territories. If they could be united, they would just complement each other."

Why should not the Cumberland Presbyterians become "Presbyterian's without the Cumberland?" The reason for their going out no longer exists. The last General Assembly advised more flexibility in the licensing of preachers to the masses—advice on which the Presbyteries have been acting for several years. If the going out of the Cumberland brethren has helped to produce this effect, what will the return of them be?"

We occasionally hear from some of our subscribers complaints that THE OCCIDENT does not reach them until two, three or more days after it is due. Our paper is promptly mailed on Wednesday of each week, and should get to the address of all city patrons on the same day. When there is failure the fault must be with Postoffice officials. We have written the Post Master of San Francisco regarding it, and hope there may be no further annoyance.

### Woman's Home Missionary Meeting.

Ladies interested in Home Mission work, held a meeting in the interests of the work, in the lecture-room of the First Church, Oakland, on Friday afternoon, October 7th, Miss Lucy Grove presiding. Devotional exercises conducted by Mrs. Wheeler of Sacramento. Theme, "Entire Consecration to the Work, Without Which a Blessing Would Not Follow."

The meeting was full of interest from the beginning to the close, and the time too short for all that should have been presented, and for the many ladies who wished to speak on topics of vital importance, connected with the work on this Coast and other places.

The San Rafael Presbytery was represented by our mother in all mission work, Mrs. William Morris. She spoke of the interest in her own church in the work of Home Missions, and how much money the ladies had raised in the half year, and of a little boy and girl, who by their exertions had brought in no inconsiderable sum.

Mrs. Chapin of Los Angeles, represented Los Angeles Presbytery, telling what the women were doing for the Spanish speaking population of that part of our State.

She spoke in eloquent tones of their labor and zeal in their work, and of their partial reward. A lot having been purchased, and considerable money having been raised for the erection of a chapel and school-house, assigned for a Sunday-school, day school and ultimately a boarding school. A preacher and teacher are waiting the completion of these buildings.

San Jose Presbytery was represented by Mrs. French of San Jose. The time being so short, she could only give the result of an entertainment held in the church, in the form of a Thanksgiving offering. Notes enclosing envelopes were sent to every lady in the church and congregation, asking if each one had not something for which to be thankful, and an offering to that effect. The response was general and most gratifying. Notes accompanied many of the offerings, stating how the money had been earned, and the sacrifice made in the giving. When the envelopes were opened, the sum was \$122. Mrs. Green of Davisville, Mrs. Wheeler and Mrs. Shanklin of Sacramento Presbytery were present. They reported that Foreign Missions seemed to be the absorbing interest of that Presbytery.

The Presbytery of Stockton was represented by Mrs. Hurd of Fresno, and Mrs. Omelvena of Modesto. The Presbyterian Society, of which these ladies were officers, had but recently been formed, and they were not quite yet in working order. Money reported from four societies, and two self-supporting churches reported.

Mrs. Saunders, who had been on mission ground in Dakota, spoke of the need of work in that field, and made an earnest appeal for boxes of warm, winter clothing for the settlers—among whom there were many Presbyterian families—also for dried fruit and jelly for the sick—one cup of jelly having served eight sick persons. Her appeal was earnest and eloquent.

Miss Grove, President of the Woman's Synodical Committee of Home Missions, read her report giving an account of the work done during the past year, and the money raised for Home Missions by the bands and societies of each Presbytery, which will be published in another issue.

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## Our Book Table.

THE LIVES OF THE PRESIDENTS. By Wm. O. Stoddard. New York, Frederick A. Stokes. Price \$1.25. For sale by Geo. C. McConnell, 757 Market St., San Francisco.

Volumes three and four, which we have read with pleasure, include the lives of James Madison, James Monroe, John Quincy Adams in one volume, and Andrew Jackson and Martin Van Buren in the other. The position and character of these men enlist the reader's interest, and the writer has told the true story of their lives in such clear, concise language, that it holds the attention, and fastens the facts in the mind. It is to be recommended especially to our boys, upon whom will devolve the duties of the State in coming years. The author says of James Monroe in his old age: "He lived more and more in the past as the short years went by, but it was a grand past for any man's memory to dwell in, full of heroic men and noble women and grand events, of camps and battlefields, of legislative halls and council chambers and audience rooms of kings, of high offices well filled, and of widely important duties well performed." As Monroe dwelt in the memory of the past, so we would have the rising generation live in mind among this company till it stirs them to noble impulses and deeds.

THE NEW CHRISTIANITY. "An appeal to the clergy and to all men in behalf of its life of charity; pertaining to diseases, their origin and cure; the use of intoxicants as beverages and for sacramental purposes; the use of tobacco and opium, etc." By John Ellis, M. D. New York. Paper, 50 cts. cloth, \$1.00.

The author proposes to consider the "Wine Question" in the light of the natural and medical sciences of this day, the writings of the Ancients, especially those who lived near the beginning of the Christian era, the present customs and traditions prevailing in Southern Europe, Northern Africa and Western Asia, and also in the light of the Sacred Scriptures in the Hebrew and Greek languages, and last, in the light of the *Sciences of Correspondence*. We find brought together a large amount of interesting and useful matter derived from experiment, and from studies in antiquity, physiology, Materia Medica, scripture and social customs, bearing on the use of intoxicants as beverages, and intended to do good, but all interspersed with voluminous quotations from the writings and fancies and doctrines of Emanuel Swedenberg so far as to unfit it for general use as a manual on the subjects on which it treats.

BIRDS AND BLOSSOMS AND WHAT THE POETS SING OF THEM. By Fidelia Bridges and Susie Barstod Skelding. Frederick A. Stokes, successor to White, Stokes and Allen, New York. For sale by Geo. McConnell, 757 Market St., San Francisco.

This attractive volume, suitable for a Christmas gift, would be considered an ornament upon the parlor table by the most fastidious. The cover is a work of art in itself, with its flight of birds and woven vine leaf border. The water-color sketches by Fidelia Bridges are full of grace and delicate beauty, and the poetical extracts collected by Susie Barstod Skelding are varied and appropriate. From a host of excellent quotations, we take the introductory verses by George William Curtis, entitled:—

## "MAJOR AND MINOR."

"A bird sang sweet and strong,  
In the top of the highest tree;  
He said, 'I pour out my heart in song,  
For the Summer that soon shall be.'"

"But deep in the shady wood,  
Another bird sang, 'I pour  
My heart on the solemn solitude,  
For the Springs that return no more.'"

*Littell's Living Age*. The numbers of *The Living Age* for the weeks ending Sept. 24th and Oct. 1st contain *The Island of Serk*, a Sermon in Stones, *Blackwood*; Ancient and Modern Painted Glass, *National Review*; Eberhardt, *Blackwood*; Greater Greece and its Education, *Fortnightly*; Minerals at the American Exhibition, *Nature*; The Society of Dogs, *Spectator*; The Folk-Lore of Ceylon Birds, *Nature*; Mgr. Dupanloup, *Church Quarterly*; The Chartreuse of St. Hugh in Sussex, *Month*; A visit in a Dutch Country House, *English Illustrated Magazine*; In Vermland, *Cornhill*; Amiel, *Macmillan*; with instalments of "Richard Cable" and "Major and Minor," poetry and miscellany.

Of fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

*Parlor Games for the Wise and the Otherwise*. Our thanks are due to the O. M. Hubbard Co., Rochester, N. Y., for this little volume. The editor of THE OCCIDENT has seized it as his own possession, while allowing the literary editor to carry off an armful of theology and other weighty matters. We need recreation, some parlor entertainment during long evenings when the rain is pouring, the brain weary and our neighbors are not "at home" to company. The mind, upon the strain, day after day, week after week, month after month, must be relaxed or it will break before the time. We have encouragement in the expectation of longer life from the putting in practice some at least of the suggestions found here.

The very title of many of these games will provoke a smile from the soberest and the playing of them will limber up the stiffest back. Fancy a dignified college senior on the floor "Walking Spanish," or a company, describing "the Minister's Cat," or a room full of sedate maidens playing "Bean Bags." Parlor Games, sold by all booksellers. Price, fifty cents.

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## MONTHLY TOPICS.

## FOREIGN MISSIONS.

September..... Japan and Korea  
October..... Persia  
November..... South America  
December..... Syria

## The Synodical Meeting.

The semi-annual meeting of the Occidental Board was held in connection with the Synod of the Pacific at the First Presbyterian church of Oakland, the ladies meeting in the church parlors at 10:30 A. M. The hour of prayer was a very precious one, led by Mrs. Condit of Los Angeles, and all felt that it promised well for the rest of the day. Among the delegates present from abroad were: Mrs. I. M. Condit and Mrs. Chapin, of Los Angeles; Mrs. Carrier, of San Bernardino; Mrs. Mayhew and Mrs. Wheeler, of Sacramento; Mrs. Hurd, of Fresno; Mrs. Monroe, of Stockton; Mrs. Omelvena, of Modesto; Mrs. Nash, of Watsonville; Miss Brier, of Centerville; Miss Chase, of Santa Rosa; Mrs. Mosher, of Pasadena; Mrs. Klink, of Redding; Mrs. Vaughn, of Arbuckle possibly others whose names we did not learn.

Mrs. Rice welcomed the ladies in beautiful and fitting words—speaking of another scene when the men and the women were praying together at Jerusalem and the answer which came in the Pentecostal outpouring of the Holy Spirit. Mrs. E. F. Fish, of San Pablo, responded on behalf of the Board. The morning quickly passed in hearing short reports from Presbyterial committees and a discussion followed upon Presbyterial organization, and the difficulties in getting them properly equipped and in running order in a State like California, where societies were at such distances from each other and from the central work. The ladies were all invited to lunch with the Synod at East Oakland, in Dr. Chapman's new and beautiful church, which although not completed gives promise of being a most commodious and elegant structure. The afternoon meeting was opened with scripture reading by Mrs. Dr. Lindsley, and prayer by Mrs. Carrier. At three o'clock the ladies were

invited to come before Synod to present their work. Mrs. Browne made a few pleasant introductory remarks, followed by the report of the Secretary, Mrs. E. V. Robbins. After which the venerable Mrs. Stocking, who went to Persia fifty years ago and whose name is known and revered as one of the heroines of early missionary days, told us of her experiences when she first went to Oroomiah, Persia. She was listened to with eager attention and warmly applauded when she closed. Mrs. Chapin, who has spent a large share of her life in China, made an earnest appeal for more real consecration on the part of the church, saying: that parents too often felt that they could not give their children to this work, or perhaps they might spare their sons but not their daughters. Now, she continued, "I have eight children, and I hope they will all be missionaries." Mrs. Condit spoke briefly of the work in Los Angeles. Mrs. Mosher of Pasadena, suggested that the way for ladies to have the money for missionary work was to pay the missionary dues before going on a shopping excursion. And Miss Berry bespoke the co-operation of the pastors of the churches, as she contemplates visiting them from time to time for the purpose of organizing societies and trying to awaken more interest in them.

A short informal social meeting was held afterwards in the parlor, and the Rev. Mr. Gage, of Riverside, (brother-in-law of Miss Cort of Siam) addressed the ladies speaking briefly of Miss Cort and her work. The love and greetings of the Occidental Board were sent to Miss Cort by Mr. Gage, many of the ladies having most pleasant memories of her visit among us, and a warm interest in her present work.

Want of space prevents our giving Mrs. Robbins report in this issue, but it will appear next week.

## The Visible Gospel.

ACTS IV., 13.

"Have you heard the Gospel before?" asked an Englishman at Ningpo of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and curse you for two days and nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker; but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly, the teaching is good!"

## Sudden Destruction.

PROV. i., 27.

When Moscow was burning, there was a party dancing in the palace right over a gun-powder magazine. They did not know the flame was approaching, so the leader of the festivity shouted, "One dance more!" and the voice was taken up through

the palace, and the cry was, "One dance more!" and the music played, and the feet bounded, and the laughter rang out; but suddenly, through the fire and the smoke and the thunder of the explosion, eternity broke.—*Spurgeon.*

"The encouragement of drunkenness for the sake of the profit on the sale of the drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.—*Ruskin.*

There is an immoral malaria abroad, and, for some reason or another, it seems stronger and more disastrous in its effects just now than it has been for some years past.... It is safe to say that no filthy novel or poem ever published could surpass our average daily newspapers in the dressing up and gloating over moral turpitude.—*Catholic Review.*

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## News of the Churches.

**COVERLO.**—We have been glad to see the pastor of this church, Rev. J. W. Ather-ton, in THE OCCIDENT office and to learn from him of the prosperity of his church. The field is emphatically a mission one, and requires devoted labor to nourish it into a strong church such as is desired, but if we mistake not our brother is the Lord's chosen one for doing this noble work. Very soon now a new church building is to be dedicated, of which our readers will duly learn.

**TRACY.**—The dedication of the Tracy Presbyterian Church October 2d, was an occasion of great interest. For many years the congregation had worshipped in a small school-house, and the change to a comfortable and attractive church was a delightful one. The building cost about \$2,400 and with the assistance promised by the Board of Church Election, was all paid for, before the house was dedicated to the Lord. Rev. J. N. Hubbard has been regularly supplying the church, and with the assistance of an active and efficient Board of Trustees, has carried the good work on to this happy consummation. A cousin of Mr. Hubbard an honored citizen of Connecticut, presented the church with a fine bell, whose clear, sweet tones ring out over the San Joaquin plains and call the worshippers to the house of prayer. Kind ladies of the Stockton church provided carpet for the pulpit, platform, and aisles. With few exceptions the people of Tracy and vicinity contributed to the building fund. The dedicatory sermon was preached by the Synodical Missionary, and the prayer offered by Rev. Mr. Tibbs, pastor of the Bethany Congregational church. Rev. Mr. Lambow of the German M. E. church Stockton, was present, and made a congratulatory address. Services in German will be held in the church on two Sabbath afternoons of each month. J. S. M.

**VALLEJO.**—Thinking that some of your readers would like to hear what the Presbyterians are doing in this little city of hills, I will tell them something about the young people who met about the last of July, and under the supervision of the pastor's wife organized a missionary society, which is called the "Beulah Society" and now numbers about thirty regular and a dozen honorary members. They have a President, Vice-President, Secretary, and Treasurer, also a Constitution to which I am told, they strictly adhere. The first meeting in each month is a devotional one. After singing, reading the Scripture, and prayer, they take up the "Home and Foreign Missionary" topics as presented in the "Church and Home," questions upon which are given out at the previous meeting. Two or three weeks ago they gave a social at the pastor's residence, which was a success both socially and financially. They talk of holding a fair just before the Holidays. The young ladies are working with great zeal and earnestness, giving their money, time and talents to the cause, thus showing that their hearts are in the work. They deserve great praise, and we wish them all success in their undertakings.

A LOOKER ON.

VALLEJO CAL.

**ST. JOHN'S PRESBYTERIAN CHURCH.**—On Sunday the 23d inst., the Rev. Dr. Smith of Galt, Canada, the pastor of the largest Presbyterian church in the Dominion, having 1,000 or more communicants, will preach in St. John's church, and his son, also a clergyman has been secured as a supply for six months in the Howard street Presbyterian church. Dr. Smith visited our city some fifteen years ago and for several months preached in the First Presbyterian church, with great acceptance and received a unanimous call to its pastorate, this he declined, deeming it his duty to return to his own church in Cana-

da. Dr. Smith is here with his family for a season in search of health for a member of his household, and will remain in our city for a few months. In regard to St. John's church, it is proper to state that the property is not for sale as many persons have thought. Although the Trustees have been offered \$35,000 for the lot and building, leaving a \$5,000 organ to the church. Total value \$40,000, upon this there is a \$20,000 mortgage and a floating debt of \$2,300 due January 1st. This latter sum is now being provided for by a private subscription.

H. C. B.

**BIBLE CORRESPONDENCE SCHOOL.**—The union class in Bible Correspondence School, conducted last year by Dr. Chapman, in the First Presbyterian Church, of Oakland, has been re-organized and will this year hold its weekly meetings on Tuesday evenings, in the First Congregational Church. Dr. Chapman has consented to again take charge of the class and it is expected that the membership will be largely increased. The weekly attendance last year was about three hundred, and the present indications point a class of from four to five hundred. This class last year was said to be the largest in all the school, and they intend to keep their place at the front.

**INSTALLATION.**—Rev. Wm. W. Darden was installed pastor of the Presbyterian Church, Petaluma, Oct. 16th.

Rev. Jas. S. Todd presided and proposed the constitutional questions; Rev. G. W. Hays preached the sermon; Rev. Jas. S. McDonald delivered the charge to the pastor, and Rev. Wm. Alexander, D. D., to the people.

A generous collection was given by the church and Sabbath school to Home Missions. Large congregations were present morning and evening. At the latter service, Dr. Alexander made an address on Presbyterianism; Mr. McDonald addressed the young men and Mr. Todd the young ladies.

The services throughout were deeply interesting, and full of encouragement and blessings to the church and pastor.

J. S. M.

**THIRD CONGREGATIONAL CHURCH, S. F.**—Last Sunday the Third Congregational Church, situated on Fifteenth street, near Valencia, welcomed its new pastor, Rev. J. A. Cruzan, who succeeds Rev. Dr. Beckwith, who has just gone to Honolulu. The church was very prettily decorated, large pots containing living plants and baskets and vases of flowers lined the front of the pulpit platform and communion table, while the railing of the organ-loft was covered with masses of flowers and trailing vines.

The new pastor was greeted with large audiences.

**FIRST PRESBYTERIAN CHURCH, S. F.**—Rev. George A. Hutchinson, pastor of the Olivet Presbyterian Church, preached last evening at the First Presbyterian Church. He announced that Dr. McKenzie was recovering from his indisposition and hoped to be at work again within a few days. His text was taken from St. Paul's First Epistle to Timothy, chapter i:15: "This is a faithful saying and worthy to be believed, that Christ Jesus came into the world to save sinners." He commenced by describing Christ's advent into the world of rebellion to convert it into a loyal principality. All other methods of arousing the world to a sense of its danger had failed; theories and philosophical systems had proved inadequate; God in his majesty and power was dishonored, therefore God came as Love.

**CHINESE CHURCH, S. F.**—A congregation of some two hundred and fifty persons, consisting largely of men, but including also a goodly number of women, and not a few children, greeted the Presbyterian

Committee on Visitation on last Friday evening (14th.)

The committee were warmly received by our missionaries, Rev's A. W. Loomis, D. D., and A. J. Kerr. Each member of the committee made an address, being introduced by Dr. Loomis. The addresses were made in English and interpreted to the congregation by Rev. Mr. Vrooman, a returned missionary from China. The address of Rev. H. H. Rice's remarks were full of encouragement to the Chinese Christians to stand fast in their faith. He narrated a number of incidents of effective work done for Christ by Christian Chinamen, whom he knew personally, and some of whom are now toiling among the masses of their people in their native land. Rev. J. C. Eastman conveyed the greetings of the Presbytery and assured the Chinese believers of interest in them and their work on the part of the Presbytery, and showed, by statistics, the strength of the ecclesiastical body to which they belong. Elder Joseph Weed made a characteristic address to the women, showing how much the situation of men is bettered under the influence of Christianity. The addresses were intently listened to and it is hoped the results may be for good. After prayer, by Elder Chas. Geddes, the services closed and was followed by a conference of the visitors in the lecture room, in the interests of that church.

**VENTURA AND SATICOY.**—It is now seven years since I came to Ventura. I found here a little church so deeply in debt all hope had left it. There was but one active male member in the church and only four devoted women living in or near Ventura. The debt on the church was \$1,610. There was a nice church building and parsonage, but they were mortgaged for \$1,500 and had been sold for taxes which with costs and interest amounted to \$110. The church raised \$200 towards my salary the Board giving \$400. At the end of three years the above debt was entirely joint and the church though by no means strong, was much more hopeful than when I came here. I then resigned my charge and was appointed Chairman of the Committee of supplies. I heard of Rev. F. D. Seward and after some correspondence he became our pastor. Mr. Seward remained with us near four years when the Presbytery took him for a Synodical Missionary, without the least hint of "By your leave sir." But we knew he would most assuredly be the "right man in the right place." At Satcoy, a point about nine miles from Ventura a nice church has been nearly completed, costing \$3,500 and free from debt except \$6,00 received from the Board of Church Election. Brother Seward will come and dedicate this new house to the worship of our God. The Ventura church has called Rev. J. M. Crawford of Greenville Ohio who has already commenced his labors as Pastor. The church at Ventura has so prospered under the labors of Brother Seward we are able to supply our new pastor without aid from the Board. He informs them that no "pent-up Utica shall confine his labors" but he will claim as pastor this whole region. He has commenced with unction and zeal which keeps us all wide-awake and very hopeful. Brother Crawford our new pastor is not only a preacher, but as was his master, a carpenter. And greatly beautifying and improving the old parsonage. He says: "A nice house for his family is a great means of grace to himself." Other churches whose pastors need more grace, please take the hint. His family is not yet here, but is expected ere long.

S. T. WELLS.

Oct. 10th 1887.

**RENTON W. T.**—The First Presbyterian church which is one of the churches in the charge of Rev. George F. Whitworth, was made the recipient a short time ago of a finely toned bell. This Bell was a present to the church from friends of Mr. Whitworth in the East, who have become

interested through his influence in the growth of Christ's kingdom in this North-western corner of our great land. This is the first church-bell ever rung in Renton, and its influence there will be a power for good, we hope, as it is elsewhere. Several months since an organ was purchased for this same church. One half the money was given by residents of Renton, the remainder was sent by Eastern friends. The Sunday School numbers sixty, and is doing good work. They are very much in need of books for their Library. Mr. Whitworth, it is expected, will return early in Nov. from the East, where he has been for some months, working in the interest of the Sumner Academy, located in Puyallup Valley W. T. During his absence his different churches have been supplied by Rev. C. C. McCarty.

**WOODBIDGE CHURCH S. F.**—The congregation of this church have extended a unanimous call to Rev. T. J. Curtis, to become their pastor. He has signified his readiness to accept the call when it shall be placed in his hands by Presbytery, and it is expected that his Installation will take place as soon as his membership is transferred from the Presbytery of Sydney with which he is at present connected, to that of San Francisco.

Doctor Smith will supply the pulpit of St. John's church for a season, and the Rev. J. C. Smith will occupy the pulpit of the Howard street church for a time. Doctor Smith is not an entire stranger to our city. About fifteen years ago he filled most acceptably the pulpit of the First Presbyterian church, then on Stockton street, for six months, where he endeared himself to many friends. Those of them still here, will no doubt be glad to meet him once more.

J. H.

The Ministerial Association met on Monday morning in the parlors of the Theological Seminary, with the President, Rev. H. H. Rice, in the chair. The time was mostly occupied by the brethren in discussing the late meeting of Synod. A little adverse criticism was indulged in but it seemed to be conceded that on the whole the Synod was quite a satisfactory one, and decidedly an improvement upon others which had preceded it. This, we believe, is the impression which generally prevails among those who were in attendance.

## Religious Intelligence.

The Belfast (Ireland) *Witness* says: "The advance of Presbyterianism in Belfast as indicated by the number and character of desirable places of worship which are being erected in connection with it, is certainly as marked as it is gratifying. Sixty years ago the town contained but four Presbyterian churches, two of them small buildings. To-day it has thirty-two and in addition many new suburban congregations erected to accommodate the numbers of Belfast people who now reside in the outskirts of the town. Not only so, but the style of the modern churches, especially those erected of late years, presents a wonderful contrast to the appearance of the old buildings. More beautiful specimens of ecclesiastical architecture could nowhere be found than some of them. They are at once an ornament to the town and a credit to the body."

Mrs. Louisa F. Cuyler, the venerable mother of Rev. Dr. Theo. L. Cuyler, closed her useful life at the residence of her son on the 14th. About a month ago her eighty-fifth birthday was celebrated, when congratulations poured in from near and far. Her last illness was brief and was the result of a failure of vital organs rather than of disease. She had been the wise counsellor of Dr. Cuyler, had encouraged and cheered him in his work, from the day when she removed to Prince-



ton that she might be near him while pursuing his theological course to the day of her last illness. She had a special interest in young men preparing for the ministry, and the number is large of those who to-day have a grateful remembrance of the assistance and sympathy received from her. But all manner of Christian and philanthropic work was dear to her and was remembered in her prayers. "Grandma Cuyler," as she has been familiarly known, is a great loss to a large circle who loved her, especially to her son, and to the Church. The honor due to her was rendered at her funeral, in which Rev. Dr. Arthur Mitchell, Prof. Duffield of Princeton and Rev. Mr. Kerr of this city had a part.

### Young Men's Christian Association Convention.

The Seventh Annual State Convention of the Young Men's Christian Associations held its sessions in Woodland, opening last Wednesday, Oct. 12th., and closing Sunday, the 16th. There were 160 delegates present from all parts of the State, and the Convention was one of the largest and most representative ever held in connection with the work of California. The opening address was delivered Wednesday evening by Prof. T. C. George of the University of the Pacific, San Jose, on "Our College Young Men; Their Future Success, and Usefulness." The Convention proper was called to order Thursday morning by Gen. O. O. Howard, President of the last Convention, and Mr. M. M. Meyers of Pasadena was elected President with the usual corps of Vice Presidents and Secretaries. The following practical themes were discussed.

"The Building Era. How shall the Associations of this State Secure Buildings?"

"Our Active Members. The relation they sustain to Unconverted Young Men in and out of the Association and to the American Institutions."

"The Revival Factor in Association Work. What relation does the Association sustain to Special Evangelistic Work among Young Men and Young People in general?"

"Stereopticon illustration of some of the principal Association Buildings in the country and their adaptability to Association work."

"How the Local Associations may aid the State Committee and how the State Committee may aid the Associations."

"The Adaptability of Committee Men."

"Successes and Failures in the work for boys. Past and present methods; how may they be improved?"

"The Bible the Text Book for young men."

"The Spiritual improvement of young men the first work of the Young Men's Christian Association."

"The social element in our work. What more can be done to increase it?"

"What are the essential qualifications of a successful general secretary, and dangers of secretarial changes."

"The Young Men's Christian Association from a business man's standpoint."

"Young men for young men, or every man to his work."

Prominent among the speakers were Rev. R. S. Cantine, D. D., Los Angeles; Rev. C. D. Barrows, D. D., San Francisco; Rev. F. A. Horton, D. D., Oakland; Rev. J. H. Hector, the colored orator, San Francisco; Rev. J. W. Ingram, San Jose; Henry J. McCoy, San Francisco, and others. The papers read by the young men on the practical workings of the Association were well written and ably presented and provoked lively and interesting discussions. Sunday was a red letter day for Woodland. Services were held throughout the city, participated in by delegates; and a large mass meeting in the evening. No building in the city being large enough to accommodate one half the people who were anxious to attend the closing sessions. Several hopeful conversions were reported and in all probability Woodland never entertained a more representative body of Christian young men than those who made up the delegation of this most interesting and important annual gathering. \$3,000 was raised for State work. Two men will

be employed this year to devote their entire time to the interests of the work throughout the State. It was reported that the work had grown during the past five years from two Associations to thirty-two, eleven of which are in colleges. Reading Rooms have been established at twenty-two points. Libraries, Medical Lectures, Business Talks, Popular Lectures, Evening Educational Classes: and a most systematic and thorough work has been done for the religious, social, intellectual, and physical development of young men. Building funds have increased during the past year from \$400 to \$196,000 and the entire property of the Associations throughout the State amounts to nearly half a million dollars, all of which has been contributed by citizens of California. A large number of conversions among young men were reported from nearly every Association. There are but few organizations of this State that have enjoyed a larger degree of prosperity than the Young Men's Christian Associations and we believe its practical efforts in behalf of young men most thoroughly merits the healthy and vigorous growth which is so apparently manifest. Every department of the work is a means to one end—that the salvation of young men. The next Convention will be held in Fresno.

Between 1000 and 1200 situations were secured during the past year for unemployed young men.

And the membership of the Associations throughout the State is about three thousand.

There was a lively discussion over the establishment of the Railroad Department and the committee on State Committees report recommended the establishment of a Railroad Branch at the earliest possible day. Mr. David Jacks of Monterey contributed \$250 towards the salary of a Railroad Secretary. The college work was most encouraging. Delegates were present from nearly every college in the State, and it was reported that 100 conversions had taken place among college young men directly through the influence of the college associations. Mr. C. S. Mason and J. Spencer Voorhees were elected State Secretaries for the ensuing year. It is the purpose of the State Committee this year to establish this work for young men in all the larger towns and cities of this State and to this end a second man was engaged.

### The Indian Question Again.

REV. J. Q. ADAMS.

THE OCCIDENT has no room for controversy. Of this I am well aware, but I must ask a little room for a few more words on the government order. With nearly all in the editorial answer to my previous article, I have no dispute, but it fails to meet the gravamen of the charge. The quoted words to which you refer, beginning "The Dakota Bible is under the government ban," etc., are the words of Rev. A. L. Riggs, our faithful missionary among the Dakotas and editor of *The Word Carrier*. Now who knows as to that order, the missionary on the field, who is subject to it, or the editor of THE OCCIDENT? THE OCCIDENT's interpretation and the agent's and missionary's are quite different, and if the latter is correct, the order is an outrage.

What right has the government to forbid the teaching of the Dakota Bible in our mission schools? You admit the government has had no settled policy heretofore. Who has been doing the civilizing work among the Indians? What right has it now to take such a course as to break up the mission schools? This it is doing, so Mr. Riggs says, and so Dr. Phraner said when here a few weeks ago. It is not in the interests of Christian civilization, and

it is in violation of fundamental principles in our government. So says every religious paper that has come under my eye, save THE OCCIDENT, and so says some of our best secular papers. It is the order of a politician in a subordinate government position.

In the words of the *Springfield Union*, quoted last week, "It is a piece of petty tyranny, aimed at the entire system of missionary effort for the Christianization of the Indians."

### The Presbytery of San Jose.

The Presbytery of San Jose held its regular Fall Meeting at Menlo Park, beginning on Tuesday evening, October 4th. The opening sermon was preached by Rev. S. Slocombe and Rev. J. M. Smith was elected Moderator, and Elder W. W. Brier Jr., was chosen temporary clerk. The annual report to Synod shows twenty-one ministers and twenty churches. Ten of these churches have been self-supporting, eight have received aid from the Board of Home Missions, and two have not been supplied with preaching. Rev. Francis H. Robinson has been laboring at Passo de Robles and Templeton, and is about to organize a church. Rev. S. Slocombe has explored the Cholame Valley, and represented the great need of sending a missionary there. Rev. Joseph E. Scott was received from the Indianapolis Presbytery. He has been supplying the church at Menlo Park for several years very acceptably, and is highly esteemed by all classes of the people. The little church is in a harmonious and prosperous condition. The building is kept neat and in good repair. The singing is by a class under the leadership and instruction of Professor Elwood of San Jose, and after hearing them sing we were constrained to wish that every one of our churches had a class under a competent instructor. For this great favor, the people are indebted to the generosity and kindness of Mrs. Senator Stanford; as also for many other things which add to the pleasure and benefit of the people; notably among them is the provision of a neat and comfortable home for the pastor's family.

Mr. Rich, a member of the San Jose Church was examined and taken under the care of Presbytery as a candidate for the ministry.

A call from the Milpitas Church to Rev. J. W. Atkinson, to become their pastor was placed in his hands. He signified his acceptance, and Wednesday evening, October 26th, was fixed as the date for the installation. Rev. H. C. Minton was appointed to preach the sermon—Rev. C. E. Babb, D.D., to preside and give the charge to the pastor.

We bore away with us pleasant memories of our meeting in Menlo Park, both on account of the harmony and good spirit of the meeting, and also because we were so pleasantly entertained by the good people of the place. Mr. and Mrs. Stanford generously provided the members of the Presbytery with carriages and drivers to visit and view the site of the University and the many elegant places which have made Menlo Park the acknowledged paradise of wealth and beauty for the Pacific Coast. The architect kindly showed and explained to us all the plans of the University buildings. The walls of stone are steadily rising, some of them already many feet above the ground. It will not be long till the busy masons will give place to a throng of happy and ambitious boys and girls enjoying all the very best advantages of the most thorough and useful education. When all the buildings in the plan are completed, there will be accommodations for 5,000 students. The regular Spring Meeting of Presbytery is to be held at San Luis Obispo. Rev. P. F. Phelps and Elder D. L. Sloan were chosen Commissioners to the next General Assembly.

J. M. NEWELL, S. C.

Santa Clara, October 11, 1887.



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## International Lesson.

[Written for THE OCCIDENT by Rev. T. J. Curtis.]

### The Harvest and the Laborers.

Lesson for Oct. 30th.

Matt. 9:35-38; 10:1-8.

(See also Mark 6:6, 7; Luke 9:1, 2.)

GOLDEN TEXT.—*Freely ye have received, freely give.*—Matt. 10:8.

V. 35. *And Jesus went about all the cities and villages, teaching, etc.* After the incidents referred to in the last lesson and before reaching those narrated in this, we find that Jesus restored the power of speech to a dumb man, by dispossessing him of an evil spirit (Matt. 9:31-34) and was for the second time rejected by the people of Nazareth (Mark 6:1-6). Jesus never spared himself, never, for the sake of dignity, refrained from going about on foot in person among the common people, to do them spiritual and temporal good. To protect themselves from robbers, and because they preferred the social intercourse thus secured, nearly all the people of that land dwelt either in the walled cities or the villages.

Jesus continued to heal as well as teach. His wondrous love and pity impelled him to do all he could for the afflicted, in body as well as in mind; but he knew that the heart is often most readily won by conferring temporal benefit. His sympathetic, powerful works of mercy, on the bodies of the sick and diseased, opened the way for his words of truth and salvation to their own and others' souls. In all this he gave the most valuable instruction, as to the general plan and manner of their work, to his twelve disciples, whom he was about to send forth on an evangelistic mission; and all Christian workers should follow in his footsteps, so far as their powers and opportunities permit.

V. 36. *But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.* Thousands crowded after him, as he moved from place to place, and notwithstanding the excitement, great weariness must necessarily have resulted to them in consequence. For the word translated "fainted," the Revised Version gives "were distressed" and this is more correct. In addition to their weariness, the multitudes who, for the sake of accompanying Jesus in his tour, had left their homes, would be greatly inconvenienced, and he pitied them because of this; but what chiefly aroused his compassion was their mental distress and need.

The burden of ceremonial observance laid upon them, by their Jewish teachers, they had found too heavy to bear; the traditions of the elders, in which they had been instructed, and the interpretations of Scripture to which they had been accustomed to listen, in their schools and synagogues, had not satisfied them; they had, from the lips of the Great Teacher, who had now come, heard words which had en-

tered their minds and touched their hearts marvelously, and had made them feel dissatisfied with that in which they had previously rested and on which they had depended for salvation. No state is more distressing than that of spiritual doubt transition, wherein the soul is becoming emancipated from the bondage of error, darkness and fear and brought into the liberty of truth, light and peace. Well might Jesus feel his whole soul stirred with infinite pity! All the people of Israel were as lost sheep scattered on the barren mountains, and lying down in their faintness of hunger, thirst and weariness, or wandering in the anxiety of despair and bewildered solitude, with no true shepherd near to seek for and save and guide them back to green pastures and the fold. All their professed shepherds were but hirelings. The people were beginning to realize their lost condition; and with inexpressible longing they were now looking to Jesus, wondering whether he had come to seek and save them. Thank God for the spiritual distress bred of a sense of danger and need, and that brings the soul to look to Jesus as the only Savior.

37. *Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few.* By another metaphor he here gives expression to his deep compassion at the spiritual destitution of the people. Like a field of golden grain ripe for the sickle and to be gathered into the granary, but in danger of being all shed from the ear and lost for lack of reapers, the multitudes, whose spiritual state was such that they were ripe for conversion to the gospel and gathering into the Divine garner, were in danger of being lost, but the laborers were altogether too few to do the work. Jesus, though a divine man, could not do it all single-handed; many toilers were required to accomplish that work of gathering into the Kingdom of our Lord which God has determined shall be done by means of human instrumentality; the Jewish scribes and Pharisees—the ostensible leaders and teachers of the people—were worse than useless, inclined rather to hinder than advance the work. The soul of Jesus was solemnized as he gazed upon that plenteous harvest on the field of Israel and beheld the inadequacy of the number of harvest-hands available. How much greater and wider-spread is the spiritual destitution apparent when the fields of the whole world are regarded! It has been computed that, reckoning the whole population of the globe, at fourteen hundred and thirty-four millions, there are three hundred and ninety-one millions of Christians (many of whom are only nominally so), seven millions of Jews, one hundred and seventy millions of Mohammedans and ten hundred and thirty-four millions of pagans. It can be safely affirmed that not more than one-fourth of the human race are true Christians.

What a work remains to be done ere the Kingdom of our Savior can come into glory! And we men and women who believe are God's appointed workers to evangelize the earth. The Holy Spirit alone can be the efficient cause; but it is the Divine plan that he shall largely operate through us.

V. 38. *Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.* Then, now and always, much is done by prayer. Do not imagine the world is not ready for the gospel. Millions of souls are ready even now to be gathered in; and if Christians would only enter with full earnestness and whole consecration and in sufficient numbers on the work, how much could be done. Jesus calls us to prayer as much as he did those disciples, whom he exhorted in the words of this verse.

Let us fervently and ever pray that more and more men and women may be found ready and willing to go forth into the spiritual harvest fields and that those already there may each be made "a host in himself."

Ch. 10: v. 1. *And when he had called unto him his twelve disciples, he gave them power, etc.* Having been under their Master's instruction for about twelve months, instruction gathered through their eyes as well as their ears, they were now further equipped for the great and solemn duties of their high vocation, by being endowed with the power, through Jesus, of working miracles as beneficent, merciful and mighty as he himself had wrought. Of ourselves we can do nothing; but we can do all things through Christ.

V. 2-4. *Now the names of the twelve apostles are these: The first Simon, etc.* It is remarkable that in all the lists of the names of the apostles given by the evangelists, Peter's comes first and the traitor's last. The latter is altogether omitted in Acts, because when that book was written he had "gone to his own place." Peter was not the prince of the apostles, but he was foremost as a spokesman and in other respects. "Peter" is from the Greek, "Cephas" is Aramaic; both mean a *Rock*. The name of another apostle besides the traitor was Judas; but he is distinguished by being called by his other names, "Lebbeus," or "Thaddeus" or Judas (the brother or son of James Bartholomew was Nathaniel) see Mark 3:16; Luke 6:14; Acts 1:13.

### Work Among University Students.

PROF. DREMMOND AT THE NORTHFIELD BIBLE SCHOOL.

I will gladly respond to Mr. Moody's request and tell you something of the religious movement which has been going on in the university of Edinboro. We have never had a line in print about it and were careful that there should not be. We thought that it was such a blessed thing and that we might lose it. We thought if we should publish it that we might cheapen it and it would lose its deli-

cacy. The speaker said he hoped that the result of this meeting at Northfield would be that religion would be advanced in every college in America, and that the prayers which have here been offered will win every college student to Christianity. Don't wait, he said, until you graduate before you begin work. There is no field like a college and you should magnify your opportunities. We have 4,000 students and the medical school is the finest in the world. So if a man has a clever son in any of the colonies and he wants him to study medicine, he is very likely to send him there. Thus half of the boys come from all parts of the world and are the cream of the kingdom. It was formerly a very irreligious place, but about three years ago two athletes, Stud the cricketer and Stanley Smith, an oar in the 'varsity crew of the Cambridge University, were going to China as missionaries and they asked the students of the university at Edinboro to bid them good-by. They did so and this made a great impression on the students especially on account of the visitors being athletic men. A month after some of the fellows, who had been impressed hired a hall where the students had smoking concerts and held a meeting one Sunday night. The place was crowded, and the gatherings were continued through the term. We allowed no cant,—nothing unreal or sanctimonious, no exaggeration. We did not hold a meeting during the week, because we did not want to interfere with the work. But houses were open Saturday for small meetings, and the work went on. We did not allow any man who was not eminently respected to have part in carrying on the meetings. We got a great many athletes and hundreds were converted. We did not interfere with speculation, and there was no creed, but promoted a personal fellowship with Christ. Our gospel was to save your life, not so much to save your soul. There is no wonder that after a few months we made an impression on the good men. These meetings have gone on for three years deepening into intensity all the while. After six weeks we thought it best to send delegations to our sister universities. These delegations were composed of students and instructors. There was one disqualification against holding the office: if a man was eloquent he was withdrawn. Medical students were preferred, because it surprised one to see a pious medic. Divinity students were not judged to be as desirable, but if one went he was asked not to say anything about it, lest he would betray that the paint and enamel of his language had been taken off by a theological course. This system of going out became an established thing and is now termed the holiday mission, men giving up their outings to go out through the villages of England, Scotland and Wales and holding meetings of young men. And they would all turn out to see a pious medical student. Another outgrowth of the movement was the exercises held in the hospitals and infirmaries of Edinboro every Sunday. Then there was an endeavor made to get hold of the boys of Edinboro, of whom there are many attending school in the city. This was done with much effect, as the boys were much interested in the athletes. He said that no one knows anything of the arrangements of the meeting; it is done by a committee like our vigilance committees in the West.

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## Farm and Garden.

## Prairie Memories.

A wide o'er-arching summer sky;  
Sea-drifting grasses, rustling reeds,  
Where young grouse to their mothers  
cry.  
And locusts pipe from whistling weeds;  
Broad meadows lying like lagoons  
Of sunniest water, on whose swells  
Float nodding blooms, to tinkling bells  
Of bob-o-linkums' wildest tunes:

Far west-winds bringing odors fresh  
From mountains 'rayed as monarchs  
are

In royal robes of ice and snow,  
Where storms are bred in thunder-jar;  
Land of corn and wheat and kine,  
Where plenty fills the land of him  
Who tills the soil or prunes the vine,  
Or digs in thy far canyons dim—

My western land! I love thee yet.  
In dreams I ride my horse again,  
And breast the breezes blowing fleet  
From out the meadows cold and wet,  
From fields of flowers blowing sweet,  
And flinging perfume to the breeze.  
The wild oats swirl along the plain;  
I feel their dash against my knees,  
Like rapid plash of running seas.

I pass by islands dark and tall  
With painted poplars thick with leaves;  
The grass in rippling rustle cleaves  
To left and right in emerald flow;  
And as I listen, riding slow,  
Out breaks the wild-bird's jocund call.

Oh, shining suns of boyhood's time!  
Oh, winds from the mystic west  
Sang calls to Eldorado's quest!  
Oh, swaying wild-bird's thrilling chime!  
When loud the city's clanging roar  
Wraps in my soul as does a shroud,  
I hear those songs and sounds once  
more,  
And dream of boyhood's wind-swung  
cloud.

—The American Magazine.

## Pyrethrum on Poultry.

Most poultry men agree that lice on fowls are the cause of more sickness and deaths than all other causes combined. The best way to avoid the lice pest is to keep one's house clean, to sulphur the nests, to white-wash or, as the *Rural* has suggested and prefers, to kerosene the house frequently. Nevertheless, these safety-precautions are sometimes neglected, while it is often necessary to introduce new stock which may prove to be alive with insects. What is the most effective remedy that can be used with the least trouble and expense? Our answer is, fresh, pure pyrethrum powder. Take the affected chick, hen or rooster in one arm, and so hold it that both hands can be used—the left to part the feathers, the right, with the thumb and forefinger to drop the powder upon the entire body. As soon as the chicken or hen is released its first act is to ruffle up its feathers and shake itself thoroughly, the same as if it had arisen from a dust bath. Then the pyrethrum powder penetrates to every part, and the hen will be rid of lice in an hour. The next thing to do is to kerosene the house, perches, floor and nests. In this way both houses and poultry may be thoroughly rid of lice, though a second or even third application may be necessary.—*Rural New Yorker*.

## Orange Moisture.

An orange will keep cut bread or biscuit fresh when in the same package, and the same orange will serve for several days for different supplies

of sandwiches. Do not select a rusty skin orange, as you want the freshness to permeate through the skin, and the brown and black rust keeps all this freshness in the inside of the orange. Any clear-skinned, light-colored orange will do. So says an exchange.

## Diseases of Canary Birds

Outward signs are absolutely necessary to judge of their disease, and when birds are ill they exhibit strong symptoms. The first to mention is swelling of the stomach, which attacks them at a month or six weeks old, in consequence of over feeding on soft food, such as salad and chickweed. The extremity of the body becomes swollen and of a dark red color, very hard and full of small red veins. For this ailment put a small piece of alum in the water and renew it every day for at least four days. This will be found very frequently to prove a complete cure. Still another remedy is to put a rusty nail into the water, which latter should be changed twice a week, leaving the nail in it. Boiled bread and milk with canary seed also boiled in it, is frequently a cure. Put this in the cage for at least five mornings, and at 12 o'clock you may give the usual food. Another remedy is to put the bird in luke warm milk for six or eight minutes, in order that a portion of it may be absorbed by the pores, then put it in warm spring water, after which wipe it with a soft piece of muslin before the fire until dry; then place the bird in the cage and set the latter before the fire a short distance away or, if you choose, in the hot sun in the room. Afterward hang the cage in its place, give the bird lettuce seed and letting him rest for the next day, but repeating this the third, and if necessary three or four times, with the interval of a day each time. This treatment will afford relief if faithfully followed out.—*Good Housekeeping*.

## September Rains.

The following table shows the rainfall in September at San Francisco from 1874 to 1885, inclusive, in hundredths of an inch.

|      |    |
|------|----|
| 1874 | 80 |
| 1875 | 00 |
| 1876 | 26 |
| 1877 | 00 |
| 1878 | 62 |
| 1879 | 02 |
| 1880 | 00 |
| 1881 | 23 |
| 1882 | 24 |
| 1883 | 45 |
| 1884 | 31 |
| 1885 | 12 |

Only three years in twelve in which no rain fell in September, and if the table were carried further back the proportion of rainless Septembers would be still smaller.

The truth is that the climate of California has not changed in any noticeable degree since the days of its settlement by Americans. The average of summer winds and winter rains, of heat and cold, of frost and snowfall, is nearly constant, year in and year out.

Sixty thousand orange-trees are said to be on their way to California from Japan, where they were shipped

on board of an English bark in the harbor of Yokohama. With them also comes a miscellaneous assortment of more than 90,900 trees and shrubs indigenous to Japan, which it is proposed to acclimatize in California.

One of the painful things about our agricultural fairs is the almost invariable presence of gambling outfits. It may be only for cigars, canes, or jack knives, or it may be a whirl pool in which thousands of dollars are lost, and honest, sober men are swept from their feet by the unnatural excitement of the hour. The thing which concerns us, first of all, is that the church should be consistent and above reproach in the whole matter. If individuals, in their speculations, pass the line of legitimate and proper trade in an undue haste to get wealth, they are muzzled in the presence of black-legs. If, for the sake of amusement, good people indulge in hazards, their influence encourages to that extent a nefarious business. It is difficult to rescue a sport that is once debased by this curse. Horse speed-ing and base ball playing are in point. The gambling mania strikes at honesty, industry, and every interest of morality. Check it at the start.—*North Western Presbyterian*.

And so of ring-cakes, and grab-bags, and all other chances at church fairs.—*Ed. Occident*.

## THE MARKETS.

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OATS—Feed, \$1 30; Milling, \$1 60 per cental.  
HAY—Wheat, \$12; Oat, \$10; Barley, \$8. Alfalfa \$11 per ton.  
HOPS—Nominal.  
POTATOES—From 50 to 60c per hundred.  
BEANS—Bayos, \$1 70 to 2 25; Butter, \$2 40; Pink, \$1 50; Red, \$1 25 to \$1 50; Lima, \$2 to \$2 60; Small White, \$2 to \$2 50 per cental.  
FRUIT—Apples 50 to \$1 00 per box;  
Bartlett Pears 75 cts to \$1 00 per box.  
Pears, 75 to \$1 25 per box or basket.  
Grapes, 15 to 35 cts. per box.  
Lemons, \$1 50 to \$3 50 per box.  
Peaches, 20 to \$1 00 per box.  
Plums, 35 to 60 cts. per box.  
DRIED FRUIT—(Alden & Plummer), Apples 10 to 12 Sun Dry, 3 to 6.  
Apricots, 10 to 15c;  
Sun Dry, 6 to 10.  
Peaches, 10 to 12½c.  
Sun Dry, 10 to 12½c.  
Plums, 10 to 12½c.  
Sun Dry, 6 to 7.  
Prunes, 7 to 10c per lb.  
Sun Dry, 7 to 9.

HONEY—Comb, 13c; Extracted, 6c per lb.  
BUTTER—20 to 30c.  
EGGS—22 to 24c.  
WOOL—18 to 23c.

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Great excitement has taken possession of the highest circles in France by the exposure of an adventurer, who, moving in the best society, has been selling civil decorations. Madame Limourin has associated with her General Caffarel and this has made the matter an army scandal. The Council of Generals appointed to investigate and try the charges against Caffarel found him guilty of habitual, dishonorable misconduct, and it was decided to place the accused upon the retired list of the army. But the end was not yet. General Boulanger, the head of the French Army, who has made himself so famous in his open antagonism to Germany was charged with complicity. The newspapers alleged that Boulanger informed a reporter that he never doubted but that the prosecution of General Caffarel was aimed at himself. He stated that he defied the most minute inquiry into his conduct, and said if he had been Minister of War and General Caffarel had avowed his guilt to him he would have offered him a revolver with which to blow his brains out. General Boulanger, in reply to General Ferron's telegram, said:

I have returned to Clermont-Ferrand. I am unable to procure the newspapers mentioned; send them to me.

General Caffarel will be deprived of his decoration of the Legion of Honor. His pension granted for thirty-nine years' service in the army will be reduced from 8000 to 4900 francs.

General Ferron has sent another telegram to General Boulanger demanding a categorical reply to the charges against him.

General Boulanger telegraphs to General Ferron that he did use the language attributed to him in the newspapers.

The General is now under arrest and police search is being made in residences of the officials who are suspected. It is announced from Montreal that quite a flutter of excitement exists in French Canadian society there over the decorations scandal in France. This is owing to the fact that many French Canadian statesmen, politicians, lawyers and others wear French decorations. Senator Senecal, who was buried yesterday, wore the ribbon of the Legion of Honor which it was openly charged had been purchased by him from the friends of General Boulanger. A Parisian named Tranchant some months ago petitioned the French Government to inquire into the matter, and it is said here this had something to do with the expose. Numerous other French Canadians are said to have purchased the decorations they wear.

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